

# William Turner

unto the reader



**A** though  
it be not belon-  
gynge vnto my  
profession to dis-  
pute, of mat-  
ters of diuini-  
tie which am a

Physician: yet extreme necessitie  
requirynge, I am compelled to do  
in this kinde of warre as coblers,  
Shoemakers masons carpētres and  
al other mē of handy occupations  
are cōpelled to doo, whē theyr city  
is besieged that is to take wepens  
in theyr handes and become war-  
riors whiche haue had lytle or no  
experience of ware before.

Yf that (when a citi is besieged) e-  
uery man that is a satyfull city-  
zen, ought to do the beste that he  
can, to defende his City and to o-  
uercome the enemyes of the same

A.ii.

who

who wyl blame me, whiche am no  
professor of diuinitie, when as the  
city of god, wherof I am a sworn  
Citizē is be ieged, w so great ho-  
stes of poppysh warriers: if I play  
in thys tyme of nede, the deuynē  
warryer, to defēd the forsayd city  
and endeuoure my selfe to ouer-  
come the enimies of the same. The  
enemies of our citi, ar thei, which  
take away by violēce y godly and  
necessarie ordinaūces of oure cyty  
woulde by force thurstē into oure  
city, lawes of theyr owne making  
contrarye vnto the lawe maker  
whiche builded our city, & dyed for  
y liberty of the same. Suche ene-  
myes, are the Bpshop of Rome, &  
al poppysh Prelates and priestes  
whiche mangle and minyshe, yea  
rob and manye wayes deface the  
moost comfortable cōmen seale of  
our saluatiō & redēptiō: the holye  
Sacramēt of Chyistes bodye and  
bloude, and in y stede of the same,  
set



set in a mere mannes inuention.  
a certayne Popishe playe, whiche  
they cal þe meritorius Masse, bea-  
ring vs in hād þe they can do with  
it as much as our redemer Christ  
could do w his most blessed passiō  
which thing I iudge to be great-  
lie to þe dishonour of Christ. That  
is þe our most cōfōrtable cōmō seal  
of our libertie, & redēptiō, shoulde  
be māgled & robbed, & for þe moste  
parte of þe whole yere, takē frō vs  
and that the worke of a mā shuld  
be made equall wyth the worke  
of our Lorde & lawmaker whych  
is both God & man: I could do no  
lesse therfore, but wryt thys boke,  
to defende the blessed ordynaunce  
of our Lorde & redemer, & wastle  
a litle wyth the wycked mannes  
ordinaūces, to helpe to dryue the  
out of the churche oure citie, and  
to restore the ordinaunce of oure  
sauour in to the churche agayne  
I know that many wyl be offen-  
ded

ded and take it very greuouslye,  
that I shoulde wryt of thys mat-  
ter, and I loke for none other, but  
some shall cal me knaue and here-  
tike for mi labour takyng in thys  
matter. Some wyll there be also  
of Satā's syde, whyche neuer cā  
be satiate wyth bloud, which will  
desyre to haue my bloud, as diuers  
in Englande, at thys daye, yet li-  
uynge haue done God forgyue  
them. And the same if that theyr  
crueltyes were not repressed and  
holden downe wyth the hier pow-  
ers, whiche are maynteyners of  
all truth, and honesty, would not  
leauē alyue in thys realme one of  
my iudgemēt: y<sup>e</sup> v<sup>e</sup>le either to wryt  
or to preache agaynst such mānes  
inventions, as at this tyme, I do  
wryte agaynst: but I care not for  
the horseleches, trustynge that  
he that hath so ofte deliuered me  
fro the handes of myne enemyes,  
wyll either saue me from them at  
this

this time also, or elles, if it be hys  
pleasure that I shall lose my lyfe  
for his names sake, I shall be sure  
to fynde it again. But if there be  
anye man that of conscience had  
oughte agaynste me and thynke  
that I holde anye false opiniōs in  
thys boke or any other booke, and  
woulde haue y<sup>e</sup> amendemēt of me  
and not my destruction, if they be  
learned, let them wyte agaynste  
me, and I shall answer them or  
elles if I can not, recante it that  
I haue wryten. In the meian sea  
son I would desire the vnlearned  
whiche erre by reaso<sup>n</sup> of ignoraūce,  
and not of malice, y<sup>e</sup> they woulde  
cease from railyng agaynste me,  
tyll that they<sup>r</sup> chiefe championes  
haue confuted my boke, and haue  
perceyued that I wyl not recant.  
Thys would I also requyre of lear  
ned mē if it could be obteyned. I  
answered within these seue<sup>n</sup> yeres  
a certayn learned man of Engla<sup>nd</sup>

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and



and cōfuted as wel as I could bys  
boke but he cōtrary vnto al hone  
stie & learning perceiuing that he  
was not able to āswer to my boke,  
in eueri boke þ he wozt afterwar  
des against other mē, railed & scof  
fed agaynst me by name. Sou lde  
learned men plai such partes in a  
christen kingdome? I thynke þ it  
wer mete that he þ is learned, and  
opely in wryting or in pulpit spea  
keth against any mā shuld either  
be cōpelled to cōfute his opinions  
þ he raieth agaynst, or els shoulde  
be cōpelled opely to cri him mercy  
whom he hath sklaūdzed. If this  
were brought to pas we shoulde  
haue fewer railers in Englād thē  
we haue. Therfore haue I set my  
name vnto this boke þ if þ thinke  
þ I haue wryttē herein any thing  
against God or his word þ mayste  
know to whō thou shouldest writ.  
Almighty God graūt to the igno  
raūt knowledge, and to thē þ haue  
knowledg, grace to liue therafter.  
Amen.

## Mastres Mistra.

**I** Am credibli informed  
bi y report of mi faith-  
ful and vnfaued frē-  
des, that ther ar now  
adais many rash and  
vngodlye men, which vtterly des-  
pise me, and set me at nought: sai-  
yng, that I am not she that I am  
taken for, and that I am the Po-  
pes doughter, and haue driue out  
of the churche the Supper of our  
Lord, and haue set vp my selfe, in  
the stead of it: and that I am the  
greatest blasphemye y euer was  
vnto Chrystes death and passion  
with many other spitful lyes and  
sklaunders, where wyth they  
woulde kyl me, if thei could. But  
ye good catholicke and Chrysten  
people knowe well enough, what  
I am, and frō whence I came. Ye  
wot that I cam from Christ and  
his Apostles, and that I am alo-  
wed and approued wyth mo, then  
an

an hūdzeth holy fathers Bishoppes of Rome & I haue bene more then these **CCCC** yeres approued by the holy church. And because mani new fangled felowes would that I should be remoued out of the way, that Chyistes supper, (as they call it) myghte haue place in the church, as a holssomer thyng and more profitable for mānes soule thē I am: I wil at this time (compelled by necessit ye,) cōpare my selfe with theyr supper, & proue my self more worthi of place in Chyistes church, thē it is. The Supper that these felowes speak of euē after theyr own confessiō is but a memorial of Chyistes death & a giuyng of thanks for the benefit of māns saluatiō, wherbi mānes fayeth is strēghtened & their loue is increased. These are the chiefest properties that these new gospellers doo gyue vnto theyr so gretly cōmeded supper. But hark now



now what I both do and cā doo:  
I deliuer y sely soules that haue  
bene longe pituously punished in  
purgatorie, from they paynes &  
tormentes. Where fynd you in al  
the holy scripture, that the sup-  
per of our Lorde can do so much:  
I can make faire wether & rayne,  
I can heale all Sycknesses, and  
brynge dampned soules oute of  
Hell. I can purchasse remission of  
synes, by the offering vp agayne  
of Christes body and bloude. I cā  
with fiue woordes make both god  
and man. Whyche thyng, seyng  
that God can not doo: can not I  
do more, then God can doe: Now  
lette these newe felowes tell, whe-  
ther the supper of oure Lorde, cā  
do so muche or no. Yet for al this,  
if nede require, I saye, that I am  
the supper of oure Lorde: and my  
great frēdes. Porphyry. My  
patrō, docter of y Cānō law, & sir  
Philyp.

**Phil Philargiry.** Docter of  
diuinite, haue taughte me to call  
mi selfe so: if that my other name,  
should be at any time to cdyous,

*Ita missa est.* Fare ye well, tyll the  
nerte tyme that we mete againe.

**Knowledge.** Here ye not, as  
this womā speket h so blasphemous-  
ly agaynst god & his word: Mark  
ye not, as she preferreth her self be  
fore the supper of our Lorde Iesu  
Christe, and yet she is the Popes  
daughter. **I remou.** I heare her  
talke verie well howe be it I per-  
ceyue not the haynousnes of the  
matter, as ye doo: therfore, shewe  
me it playnlye & I shall not spare  
to lay it to her charge. **Know.**  
First whē she is but the creature  
of man. She saith that she can take  
away sinne by the offerynge bp of  
Christes bodye and bloude: where  
in, she maketh her self equal wi th  
our sauour Christe. And wher as

She sayeth þ she cā make rayne &  
fayre wether, & heale all maner of  
diseases, she maketh her selfe god  
and where as she sayeth, that she  
can make wyth. v. wordes, bot she  
God and mā, she maketh her selfe  
myghtyer thē god for seyng that  
god is euerlasting, and hath no be-  
ginning he cā not make him selfe,  
thē wher as she saith þ she maketh  
god, she maketh her self mightier  
thē god Yf this be not blasphemye  
what shall we call blasphemye?

**Fremouth.** Syr, these ar in tol-  
lerable blasphemies in dede, ther-  
fore, she shall not scape wyth them  
thus, Hoo w Gentelwoman tary a  
litle, and heare what shall be sayde  
vnto you. Here master Justice be-  
fore al thys worshipful company  
in God and the kynges name I  
charg you with this woman, that  
she may be furthcommynge, to an-  
swere vnto such crymes of heresy  
& blasphemye, as shall be laide vnto  
her



her charge. **Master Justice.**  
Wotest, thou lewed fellow what þ  
sayest & doest: Wilt thou rayle a-  
gainst the holy & blessed messe & ac-  
cuse hir of heresy & blasphemy: lay  
handes on this felowe, for he spea-  
keth against the six articles, and  
agaynste the Sacramente of the  
altar. I take witnes of you neigh-  
bours what thys felowe sayeth.  
**Knowledge.** Soft syr and  
be not so hasty, if that ye put this  
man in pryson, and refuse to exe-  
cute it that he hath charged you  
with al, say not but ye be warned  
ye wyl be shrow your selfe. Ye are  
begiled master Justice, the world  
is not now as ye think it is. The  
time of persecuting the professors  
of the truth (thāks be vnto God)  
beginneth now to weare away, ye  
haue persecuted inough all ready  
in tyme past, & a litle to long. The  
kynge's intent & purpos, is now  
at the beginnyng of hys regyne  
to

to purge and clense the church  
of al abuses and enozmities, & to  
examine and try with the touch  
stone of goddes worde, all sacrify-  
ces & ceremonies, whiche are in þ  
church: whether they are agre-  
ing wyth the worde of God or no  
that they that do agre, may be al-  
lowed & holden styll, and þ they,  
that are disagreeing, maye bee ta-  
ken away. Then seyng that thys  
is the kynges mooste godly pur-  
pose, when as ye wyll not suffer  
me to cite abuses & such thynges  
as, are thought to be abuses, to  
examination: men maye gather  
playnlye, that ye entende to resyst  
the kynges mooste godly purpose.  
Whych if ye doo, ye are not hys  
frend. If the messe, after due exa-  
mination, be founde to be good &  
godlye she shall haue no harme,  
but if she be found to be of Anti-  
christ & but a fained thing, to win  
money to the idle preistes that  
can

can not preache: why may not the  
kynges hyghnes as well put her  
downe and dzyue her out of the  
church as the popes wilynes set  
her vp, and broughte her into the  
churche: Therfore I wyll aduyse  
you, to leaue of your troubling of  
thys honest man, and be cōtēt, to  
erecute hys resonable request.

**Maister Justice.** Syr at  
your instaunce I wyll let thys  
man go, and wyl also se that thys  
woman shall be furthcomyng, to  
answere vnto suche thynges as  
shall be layde vnto her charge.

**Knowledge.** Fare well ma-  
ster Justice. **M: Just.** farwell  
sir. **Palemon the Judge.**

Inquere Peter, if there be anye  
man that hath any actiō or mat-  
ter, to be intreated of thys daye  
in thys Courte, lette hym bryng  
it in, and entre it and he shall be  
harde. **Peter Peco.**



If there be anye, that hath anye  
matter in thys courte, lette hym  
enter hys action for my Lorde  
Judge is redy to heare it. **Hast**  
**Fremouth.** Here is a woman  
my Lorde whiche defendeth open  
heresye & commyteth blasphemye  
agaynste God & hys holys worde.

**Malemon.** What sayest thou  
woman, is it so as thys man hath  
reported of thee? **Hilla.** I denye  
that I spake anye heresye, or com-  
mytted anye blasphemye in all my  
life.

**Fremouth.** Wyddest þ  
not saye, that thou cameste from  
Christe & the Apostles; that thou  
coudest deliuer soules out of pur-  
gatory, yea, and dampned soules  
out of hell and coudest purchesse  
forgiuenes of synnes, with the off-  
erynge bp of Christes bodye and  
bloude again, and that thou coul-  
dest do more then Christe can do:  
are not these saynges full of here-

lye and blasphemye: **Questa.** I  
graunte I sayde all the saynges  
whiche ye haue reherſed, ſauinge  
the laſte whiche I betterlye denye  
that I euer ſayd or thought in al  
my lyfe tyme. **Iremouth.** I  
ſhall proue(my Lorde) ere I go  
hence by her owne hand writyng  
that ſhe taketh in hande to doo,  
that God neuer toke in hande, &  
is to make god which if I cā ſhew  
I ſhall proue that ſhe holdethe,  
that ſhe can do more then Chriſte  
can do. **Pale.** Then ye deny not  
but that ye ſayd al the reſt, where  
of ye are accuſed. **Questa.** I ſayd  
them, and wyl ſaye them agayne.  
**Knowledge.** And thoſe ſay  
ings I ſhal, by y help of god prou  
faſe, Heretical and blaſphemous  
**Porphyrus** and **Phi-**  
**laryie.** we deſyre you (my  
Lorde) that ye wyl admyt vs to  
be

be defenders and aduocates vnto  
thys innocent woman. **Dauid.**

**I** am well content, defende  
her as well as ye can. **Porphy.**

Euen as it is neyther semynge  
noz godly, that the holy scripture  
should be called to examination  
and tryal, whether it be scripture  
oz no, & they that holde that scrip-  
ture is scripture ought streyght  
wayes to be taken for Heretikes,  
& infideles: so the blessed and holye  
Messe, whyche is as true as the  
scripture is, and came from God,  
as wel as þe scripture came, ought  
not to be suffered to come vnto a-  
ny examination oz tryall and all  
they that doubt oz holde agaynste  
it, ought by and by to be take for  
Heretikes & infideles. The blessed  
messe is such an hygh and inscriu-  
table mystery, þe no lay man ought  
to resō oz disput of it And though  
ther were anye abuse crept into

**B.ii.** the



the Messe ( as no man is able to  
proue that there is anye at all ) it  
should belong only vnto þe Bish-  
oppes and vnto the clarge, to me-  
dle wyth such matters, and not  
to suche lay & vnlearned fellowes  
as these be. Which, as it dothe ap-  
peare by they apparell, haue ney-  
ther taken any degre in diuinite,  
neyther in the Cannon law. Cato  
the wyse mā sayth to such, *Quis ar-  
chana dei*: let þe secretes of good alone  
And Solomon sayeth: He that is  
the sercher of Goddes maiestye,  
shall be ouerthrowen wyth hys  
gloze. Therfore it is not lawfull  
that these fellowes shoulde medle  
wyth anye suche matters, as the  
messe is. Moreouer, if these mēns  
accusatyons shoulde be allowed,  
there is no suche holve ceremonye  
in the holve church which should  
not come into greate ieoperdye  
of destruction sone after. Let all  
mē beware, that they bzeake not a  
good

good ordre. Nowe is the church  
in a ryght good ordre, whych if it  
were ones broke, y church should  
come in great ieoperdy. Take but  
one staffe out of a bundel, are not  
al the rest loose & ready to fall out  
the ceremonies of the church, are  
knyt in suche an ordre, that if ye  
take one awaye, all the rest shalbe  
in ieoperdi of falling into destruc-  
tion. Further more, ye knowe also  
that the multitude of this realme  
hath the messe in suche reuerence  
& taketh it for such a godly thing  
(as they are bounde to do no lesse)  
if they should once perceyue that  
the Messe should be hādeled as a  
thefe and a robber, that is, if she  
should be openlye accused before  
the face of the Courte, the rude  
people would make an insurrecti-  
on & so should all thys realme com  
in great ieoperdi (bi the breakyng  
of the inward peace) of oure foren  
enemies. Therfore it were best to

refuse these mennes accusation &  
not to admyt it, but to punyshe  
them for theyr bolde interpyse.  
But if ye will nedes admit theyr  
accusation, by your pacience, my  
lord, seing that thys is a spiritual  
matter: it shoulde be heard before  
a spirituall iudge: for as Aristotle  
saieth euerye man can iudge well  
in that thyng that he knoweth:  
thē he that knoweth not the mat-  
ter, can neuer iudge well in it.

Wherfore it wer best that eyther  
ye shoulde (my Lorde) reiect these  
mennes accusation, or elles suffer  
the matter to be deuolued vnto  
some spirituall iudge. **Palcmō**  
The saynges alleged oute of Ca-  
to and Solomō, forbyd not Chri-  
sten men to searche the secretes of  
theyr fathers testament and wil,  
whiche he hath left in wrytyng, &  
they should know but only suche  
secretes, as God hath not opened  
in hys holy word and testamente



and are not necessarye for man to  
know: then these men maye reade  
and searche out al the secretes, &  
are cōteyned in the scripture, and  
for the vnderstandyng of it, maye  
wyth sobernes and discretion rea-  
son and conser of any place of scrip-  
ture. And if any thynge be taken  
for a parte of goddes wyll or com-  
maundement, which they doubt  
of, whether it be cōteined in their  
fathers wyll or no: why maye not  
they haue a recourse thither, to  
se whether it be conteined there or  
no: Yf that only Priestes should  
be suffered to come vnto the rea-  
dyng of oure fathers testament, if  
thei saide & the Pope were head of  
Christes church, & all our goodes  
& are lay mē, were theys at theys  
pleasure: if we myght not be suff-  
ered, to searche oure fathers wyll  
and testament whether it were so  
or no, we should haue shortly ma-  
ny ranke & riche papistes in thys

realme, as we haue all readye a  
greate dele to manye. And if they  
would haue our wyues & dought-  
ters also, and sayde, that it was  
goddes wyll, that we shoulde let  
them haue them if we myght not  
searche the testament, whether it  
were so or no, in what case were  
we then? As for these men whome  
ye iudge by their aparel to be un-  
learned, because they seme not to  
be doctors of diuinite, and of the  
Canon law, and therfore not wor-  
thy to accuse anye abuse, that it  
may be put awaye, ye folow very  
litle þ scripture, whyche ye eyther  
know or ought to know. *Nolite Iu-  
dicare secundum aspectum. &c.*

Judge not according vnto þ out-  
warde apperance but iudge after  
right iudgemēt. The one of these  
men is a master of arte of Cam-  
brige, & þ other is a master of arte  
of Oxforde, & haue in their youth  
studied diuinite. Must they now  
be

be vnlearned, because they are no  
priestes: we shall haue a tryall of  
theyr learnynge here after. And  
though thei wer as vnlearned as  
a mā is possible, no mā cā hinder  
them to accuse the of heresy & blas  
phemy, whom they hear ipeaking  
plaine blasphemy & heresye. Ther  
fore I wil allowe theyr accusatio  
and iudg as I shal se euidence gi  
uen. As for that ye feare, that if y  
messe should be suffered to be once  
accused, y all y ceremonyes of the  
church shoulde sone after decay &  
come to nought it is but a folishe  
feare. If y messe be found faulty &  
y ceremonis be foude to bee of the  
same sort, y the messe is: whi shuld  
thei not be al take away together.  
For thei that are ioyned together  
in the myscheuous dede, oughte  
not to be separated in the punish  
ment. Your thounder boltes of  
bprozes of the people, whereby ye  
meane that great bloude shoulde  
be



be shed within this realme, if the  
messe should be accused of heresy  
and blasphemie, are but vaine: for  
the kynges most louing subiectes  
are more godlye and wyser, then  
they wil distrube þe cōmon wealth  
for the examination of a man or  
a womā. What saye you if Baals  
image wer here in Englaṇd which  
god commaunded expressely to be  
destroyed and ye know certayne  
that there should aryse an bpōre  
for the puttyng downe of thys  
Idole: whether were it better to  
suffre the Idole to stand stil with  
the high displeasure and indigna  
tion of God which threatneth sub  
uersiō vnto the land, wher Baal  
wer worshiped, or to burne Baal  
wyth an bpōre, and so to auoyde  
the indignatiō of God: I trust to  
almighty god, that we shall haue  
no bpōres at al. And wher as ye  
would haue the matter deuolued  
vnto some spirituall iudge, thyn  
kinge:

king that I am not able to iudge  
of thys matter, for lacke of know-  
ledge and learning in matters of  
religion, I woulde not that ye  
should reken me to be vnlearned  
in Goddes lawe because I am no  
Bishop: as though only bishopps  
and prelates were spirituall men  
and none elles. *Qui non habet spiritum  
dei hic non est eius.* He that hath not  
the spiryte of God, he is not hys.  
But all other Christen men haue  
the spirit of god, the are al Christi-  
an men spiritual me. Then muste  
ye eyther take me for no Christen  
man, or elles graunte, that I am  
a spiritual iudge. As for my know-  
ledge in y<sup>e</sup> holy scripture though  
manye of mye predecessors haue  
bene to theyr greate shame, sham-  
fully ignorant in the scripture:  
I would ye should know, that I  
haue bene brought vp in humani-  
tie. Logike and diuinite in the v-  
niuersitye of Cambrynge, tyll I  
was

was. xxiij. yerres olde, & that sēce þ  
tim: though the cōmon law hath  
bene my chief study: I haue dily-  
gently reade þ scriptures frō the  
beginning to the end, wherbi, thā  
kes be vnto the Lorde, thus much  
knowledge haue I gottē & I can  
discerne true religiō frō superstiti-  
ō, & know my sheperdes voice, frō  
a straūgers. This saing of David  
*Et nunc reges intelligite, & erudiamini in dilecti-  
one terre:* Get you vnderstāding ye kin-  
ges, & be you learned you iudges  
of þ earth. Thys sentēce made me  
reade the scriptures, sence I was  
a iudge, more hede fully & attēded  
truly, thē euer I did before. Ther-  
fore ye shall not nede to haue the  
matter deuolued vnto an other  
iudge Now if ye haue any thinge  
againstē this woman, speake, and  
ye shall haue audience. Know-  
ledge. Holde ye youre opinyon  
til þ ye are ordeined of almighty  
god. *Quia Veritas sola vincit.* Know.  
And



And I pray you in what place of  
Scripture did God order you mistress  
mistress. **Porphy.** Christ ordeined  
the blessed messe in the . xxvi. of  
Math the . xiiii. of Marke . xxii.  
of Luke and in the . xi. of the for-  
mer epistle to the Corinthians,  
**Knowledge.** there is no men-  
tion of the messe in anye of these  
places. **Porphy.** What maketh  
matter whether the name be ther  
or not if the thyng be there. We  
ought rather to seke for the thyng  
it selfe alwayes more, then for the  
name of it. **Knowledge.**

How do men discerne and knowe  
thynges, but by theyr names: the  
seyng that there is no mention  
made of the messe in these places  
reherced how shal we knowe that  
Christe ordeined the messe ther?  
**Porphy.** Ye shal know, that  
Christe ordeyned the Messe, by  
Christes wordes, wherwith he ordeyned

deyned that thyng, that we call  
the messe. **KNOLEDG.** Reherse  
the wordes I praye you, where  
wyth Christ instituted the messe  
**Porphyr.** These they be  
*Dominus Iesus in ea nocte, qua traditus est.*  
**The Lord Iesus** in y<sup>e</sup> night y<sup>e</sup> he  
was betrayed toke bred and after  
that he hadde gyuen thanks he,  
broke it and sayd. Take, eat, this  
is my bodye whiche is broken for  
you: do thys in the remembraunce  
of me. After the same maner toke  
the cuppe, after the supper was  
done and saide: This cuppe is the  
new testamēt in my bloude, do ye  
thys as ofte as ye shall drynke in  
the remembraunce of me. By these  
wordes dyd Christe institute and  
ordeyne the Messe. **KNOW**

And with the same wordes  
he instituted the Lordes supper,  
then is the Messe and the Lordes  
supper all one thyng. **Porphyr**

They are al one thyng in very  
dede

debe, therfore they shal rase against  
sh blessed Messe, raile also agaynst  
the supper of our lord. **KNOWE**  
yf the messe and the supper of the  
lorde be all one thing, the rightes,  
the housell, the sacramente of  
Christes bodye and bloude, and  
the supper of the Lord are all one  
thyng. **Porphi.** I graunt.

**Knowledge.** Then the messe  
the housell, the rightes, the sacra-  
ment of Christes body and bloude,  
and the supper of the Lord, are al  
one thyng. Wherof it foloweth,  
that who so euer may celebrat or  
do any of these: may also celebrate  
or doo all the reste. But all the lay  
me in England may celebrat the  
supper of the Lord, and maye re-  
ceiue theyr ryghtes or housell, as  
wel as priestes, therfore they may  
all celebrat or do messe as well as  
priestes may. If the supper of the  
Lord or housling and the messe be  
al one thing: whatsoeuer then be-  
longeth



longeth vnto the one, belongeth  
also vnto the other, and what soe-  
uer is required to þe celebrating of  
the one is also requiree to the ce-  
lebrating of the other But a sha-  
uen croune a priestes gowne, an  
albe, a stole a vestimentz, cōfiteor,  
misereatur, collectes, sequences se-  
cretes, canon, memento eleuation  
of the sacrament, remembraunce  
of sayntes departed, offerynge by  
of Chyiste for remission of synnes,  
breakynge of breade in .iii. partes:  
one for them þe are in purgatorie  
on other for them that are in hea-  
uen, the thynde for them that are  
alyue, washynge of a mannes fyn-  
gers, myrrynge of water and wine  
to gyther, are necessarily required  
of hym that shall say messe. Then  
if it be true that ye saye that the  
messe and Chyistes supper (whych  
the comen people cal theyr hou-  
sell or ryghtes) are all one thyng  
then is it requyred, that all men  
whych

which shal celebrate þe Lords sup  
per & receyue they? howsel: muste  
haue shauē croūes, p̄stes gōūes  
albes stoles and vestimentes byō  
their backes: thei must sai secretis  
and sequences, collectes & cannō:  
they must breake the hoste in.iii.  
partes, and offer by a freash, Chri  
stes bōdye for remission of synne,  
wyth all the other superstitious  
toyes and bables aboue reherſed.  
But these are not requyred of  
hym that shal celebrate the sup  
per of the Lord, and yet are requi  
red of hym that shal celebrate  
messe: it folowethe therfore, that  
the supper of Chriſte & the messe  
are not all one. More ouer if the  
supper of the Lorde and the messe  
were al one: when as a laye man  
maye as well receyue the supper  
of the Lorde for a p̄st as a p̄st  
cā do for a lai mā, thē might a lay  
mā as wel say messe for a p̄st as  
a p̄st for a lay mā. But I do not

C.i.

doubt

doubt but ye thinke þ to be an ill  
conueniēce & cōtrary to your oft  
commended order, then is it not  
conueniente, that the supper of  
Christ and the messe should be re-  
kened all one. **Philargy**. We  
thynke that ye spake of late, won-  
derous vndiscretly & vnreuerent  
lye, and otherwys then it becom-  
med a Christen man to do: where  
as ye called the holy vestimentes  
which the prieste weareth in the  
honour of Christe (who is present  
at the messe) superstitious toys,  
and bables, seying that they were  
consecrated to holpe vles by moſte  
holpe & sacred prayers, and by the  
inuocatiō of Gods name. When  
ye go to speake with a great man  
do ye not well to put on the beste  
clothes that ye haue? Shall a priſte  
then doo amisse when he putteth  
on better clothes then the cōmon  
people wereth when he, not onlye  
speaketh wyth, but also toucheth  
the



**T**he king of heaue: ye must not there-  
fore so rashlye dispise the halowed  
bestimentes and other suche lyke  
outward semeli ceremonis, which  
serue for a good order. **KNOW.**

I perceiue well when as ye  
can not answere to the reasones,  
whiche I haue made vnto youre  
fellowe, ye would drawe me cras-  
tely oute of the matter into an o-  
ther newe matter. But leaste I  
shoulde seme to be vnable to an-  
swer vnto youre reasons, I saye  
the bestimētes for al the Byschop-  
pes bablynge, are no holper, then  
the tynkers taberd is and the  
name of God is abused, when it is  
called vpon to sanctifye thynges &  
God neuer commaunded to be sanc-  
tified or hallowed. Christes natu-  
rall body is not nowe honored w-  
outward garmentes and he wyll  
not be honoured otherwyle, then  
he hath commaunded: for he hath  
gyuen no commaundemente so

to be honozed. And as for his god  
hede, because it is a spirit, it must  
be spirituall worshipped in spirit  
and in truth and not in outward  
vestimentes. If ye wyll worshyp  
Christes body as ye oughte to do  
giue good newe clothes vnto the  
naked or to the poore, that haue  
ned of clothes & the do ye honour  
Christe, as ye shoulde do. But to  
returue vnto our purpose againe  
I are of you, whether a laye man  
whē he taketh his rightes at Ea-  
ster in loue & charitie wyth a chri-  
stia faith, celebrateth the holy sup-  
per or no. **Philargy.** I grate  
that he celebrateth y holie supper  
**Knowledg.** But the same ce-  
lebrateth not the holy messe ergo  
the messe & the supper of the Lord  
are not alone. **Doyp.** As a naked  
mā now withi this hour clothed  
dyffereth not in substance frō hym  
selfe because he is clothed: so the  
messe, differeth not from the sup-  
per

per of the Lorde. because it hath  
decent apparell now. ſemelye for  
ſuch a myſtery, whiche perchaunce  
it had not in þe primatiue church  
or elles there is no difference at al  
betwene the meſſe and the ſupper  
of oure Lorde: for there is in the  
meſſe before the cōſecratio, breade  
and wyne, and after the conſecra  
tion, the body & bloud of Chriſt, &  
theſe are in the ſupper of our lord  
and alſo in the meſſe, therfore the  
meſſe & the Supper of our Lorde  
are al one. **Knowledg.** Ye  
ſaye because there is breade and  
wine in the meſſe before the conſe  
cratio, and the bodye and bloude  
of Chriſt after the conſecration, &  
theſe are both in the ſupper & alſo  
in the meſſe, therfore, that the ſup  
per of the Lord and the meſſe are  
al one. If ye do ſuppoſe þe to be  
true which is playn falſe, that is  
wherſoeuer breade and wyne is &  
the bodye and bloude of Chriſte  
C.iii. is



is that there is Chyistes supper.  
At the maryge in the Cane of Ga  
lile, was breade and wyne, and y:  
bode & bloud of Chyist more tru  
then they are now in your messes  
yet was not Chyistes supper ther  
In y Supper alio of the Corrin  
thians, which they eate before the  
Lordes supper, was bread & win:  
(& if it be true, that the sacramen  
taries holde, that Chyistes bode  
is in euery place) there was Chy  
istes bode and bloude, but for all  
that, that supper was not Chyist  
es supper, because it was not don  
in the remembraunce of Chyistes  
deathe, but onely to fylle the belly  
& not to fede the soule. Porphy.  
Thys is not a lyke case, for ney  
ther in the Cane of Galile, nether  
in the Corinthians Supper wer  
the wordes of consecration sayde,  
and therfore was ther no supper  
of oure Lorde. Know Then if  
the wordes of consecraciō had ben  
sayd

farde in þ. Corinthyans supper,  
though þ. Corinthiās had not in-  
tēded to haue remēbred Chriſtes  
death, theyꝝ former supper ſhuld  
haue ben Chriſtes supper, & now  
by youre reason, when and wher  
ſoeuer a pꝛeſte ſayth the wordes  
of conſecratio as ye cal them ouer  
bꝛeade and wyne, there is Chriſt-  
es supper, as thoughe in theſe .ii.  
things alone to haue bꝛeade, wine  
and certayne wordes ſayd ouer  
the ſame, ſhould conſyſte Chriſt-  
es supper: whiche opinion I wyll  
take in hand to pꝛoue falſe by the  
authoriety of goddes word. Luke  
in the. xxi. chap. deſcribynge the  
Lordes ſupper & al ſuche thynges  
as belong vnto it, in theſe wordes  
do this in the remēbraunce of me  
teacheth vs plainely that one of  
the chiefe poyntes that belongeth  
vnto the lordes ſupper is to cal to  
remēbraunce the paſſiō of chriſt  
And paule in the. xi. chap. of the

C. iiii.      former

former epistle to the corinthians  
writteth of Chyistes supper thus  
Take ye, eate ye, this is my bodye  
which is broke for you: do this in  
the remembraunce of me. After  
the same maner also he toke the  
cuppe, when supper was done &  
sayde thys cup is the newe testa-  
ment in my bloude, do this (as oft  
as ye shal drynke it) in the remem-  
braunce of me, for as oft as ye shall  
eat of thys bread & drynke of this  
cup, ye shal declare the deathe of  
the lord vntyll he come. These are  
the wordes of saint Paul and the  
vndoubted scripture, where byō  
I gather & it belongeth as much  
to Chyistes supper to receyue the  
breađe & wyne in the remembraunce  
of Chyiste, and to declare & shewe  
hys deathe, as it belongeth to re-  
herse these wordes, thys is my bo-  
dye, yea and more to: for saynte  
Paule sayethe, as oft as ye shall  
eat thys breađe and drynke thys  
cuppe



cup ye shal declare and set fourth  
the deathe of the Lorde bntyll he  
come He sayeth not, as ofte as ye  
shal eat thys breade, and drynke  
this cup, ye shal say these wordes  
ouer the breade and wyne, thys  
is my body, & thys is my bloude:  
The doth not only bread & wyne  
and the wordes of consecration,  
sayd by a prest, make the supper of  
the Lorde, excepte the remēbraūce  
of Christes deathe, & the presence  
of Christes church be annexed all  
so therunto. Then do I gather  
this argumente, the messe is not  
done in the remēbraūce of Christ  
as ofte as it is done: therfore the  
messe is not the supper of the lord  
Furthermore, that the messe and  
the supper of the lord, differ more  
one from an other, then a naked  
man and a clothed man do: thys  
argumente shal sufficientlpe de-  
clare. Whole operations & endes  
do differ, & are diuerse, they are  
also

also diuerse thynges, and dyffer  
and can not be all one: But the o  
perations and endes of Chrystes  
supper and the messe are dyuerse,  
and differ one from an other: ther  
fore the supper of Chryste and the  
messe do differ, & are diuerse thin  
ges, and can not be al one. The o  
peration and ende of the Messe  
are these, to purchesse remission of  
synne by offerynge bp of Chryste  
again, to make faire wether and  
rayne to heale sycke horses, mese  
led swyne, and the french poxe to  
bring souls to rest that are in tor  
ment and payne, to deliuer soules  
out of hell. The messe is sayd and  
done in the remembraunce and ho  
noure of men. Thys is also an o  
peratio of þ messe, to purdge synes  
and to take them awaye, and to  
bring the kingdome of heauen, by  
the receiuyng of breade and wine.  
The fyrst end or intent of þ messe  
wherof I made mention, is decla  
red

red in this secret *Satisfacit tibi domi-  
ne etc.* We beseeche the Lorde that þ  
offeryng by of this present sacri-  
fyce may be a satisfaction for the  
soule of thy seruant. It is also  
declared in this prayer whiche is  
sayde at the ende of euery messe  
*Placeat tibi sancta Trinitas. etc.* O holye  
Trinite let this obedient seruice  
of my seruitude please the, that  
this sacrifice which I vnworthy  
haue offered vnto the eyes of thy  
maiestye, may be vnto the accep-  
table, and thou hauyng pity, may  
be propiciable & purchaser of mer-  
cy. The same intēt is declared in  
this secreete whiche is conteyned  
in the messe, which is sayde on the  
xv Sunday after Trinite soday  
*Concede nobis domine quesumus, vt hec obla-  
tio salutaris, et nostrorum fiat purgatio pec-  
catorum, et tue propitiatio pi tatis.* Lorde  
graunte vs we beseeche the that  
this holie oblatiō may be the  
purgation and clensynge of oure  
sinnes. &c. Also in the secret of  
saint



saynte Richarde the intente and  
ende of the messe is vttered plain  
ly in these wordes. *Concede quesumus  
misericorsd. us. etc.* Graunt vs mercy=  
full god, that by the intercession  
of saynt Richarde thy confessor &  
Bysshoppe, thys rewarde offered  
to the eyes of thy maiestye maye  
bothe purchase vs grace to lyue  
wel, and get vs euerlasting glozy  
Also that the purpose and intent  
of the messe is to saue both the bo-  
dye & the soule: The secret in *S.*  
*Romans* messe dothe euidentlye  
testify in these wordes: *Sacrificium  
deuotionis nostre.* We beseeche the all=  
myghtye god, loke mekely, to, and  
regarde the sacrifice of our deuoti-  
on, and of thy benygnyte at the in-  
tercession of thy confessor & bishop  
*Romane* graunte thorowe thys,  
health of bothe bodye and soule.  
Now by these wordes of the messe  
here rehersted, it is euident, that the  
ende and intent of the messe is to  
make

make satisfaction for mānes soule  
to purchese mercy, to purge sinne  
away by offerynge by sacrifice, &  
to obtayne euerlastynge glorie.  
Hath the supper of o Lord I pray  
you anye suche operation, intent,  
purpose and ende, as these be: Ne  
uer one. Another ende & operatiō  
of the messe, is to make fayre we-  
ther & rayne. These titles in the  
missal. *Missa pro serenitate aeris. Missa pro  
plauia*, do sufficiently testify. This  
doth also testifye the secreete of the  
messe sayde for rayne. *Oblatis domine  
placare muneribus. etc.* Lorde be thou  
swagede by the rewardes offered  
by: and gyue vs the helpe of suffi-  
cent rayne in due ceason. Hath  
the lordes supper any such opera-  
tion or intent: That an other ope-  
ratiō and ende of the Messe is to  
heale sycke horse maseled swyne, &  
al other diseases, both of mē & bea-  
stes, these titles beare sufficiētlye  
neg. *Missa pro peste animalium: A messe  
for*

for y<sup>e</sup> moore or pestiferous sickness  
es of bestes. *Sancta Raphaelis archangelus p  
omnibus infirmitatibus.* A messe of Ra-  
phaell the archangell, for all syck-  
nesses. His Chyestes supper com-  
maunded to be receyued for anye  
such purpose: That y<sup>e</sup> messe is al-  
so sayde to delyuer soules out of  
payne and tomente the messe of  
*Requiem*, in these wordes be ar the  
recorde *Pro quorum memoria. e. c.* Lord  
gyue them euer lastyngeste, for  
whose memory, the body of Christ  
is receyued. And in thys, *Post com-  
mune*, after theyr communion.

*Agnus nobis domine per hoc sacrificium quod  
sumus. e. c.* Graunt vs lord by this  
sacrifice, which we haue receiued  
that the soules of thy seruantes  
mai deserue to receiue f<sup>r</sup>giuenes  
of theyr synnes. Wher did Christ  
ordeyne that hys supper shoulde  
be taken to delyuer soules out of  
tymment: That an other operati-  
on and ende of the messe is to deli-  
uer



uer soules out of hell, thys place  
red in þ masse of, requiem, doth beate  
sufficient wytnes. *Hostias et preces tibi  
domine offerimus. etc.* Lorde we offer  
bp vnto the oblations and pray-  
ers, receyue thou them Lorde, for  
those soules, whom we remembre  
thys daye, make them Lorde to  
passe ouer from deathe to lyfe.  
And in this praier: *Domine Jesu Chris-  
te rex glorie etc.* it is playne mention  
made of deliuerance from hell,  
without any figur or trope. Lord  
Jesu Christ king of glory deliuer  
the soules of all faythful dead me  
frome the hande of Hell and from  
the depe lake. And in the prayer  
of Gregories Trentalle this is þ  
ende of the Messe to deliuer sou-  
les oute of the handes of deuiles.  
*Iustorum anime in manu dei sunt nec nocebunt  
eis tormenta malicie.* The righteouse  
menes ioules are in Gods han-  
des neyther shall any torment of  
malyce bere them. Then it doth  
appere, þ the messe goeth aboute  
to

to deliuer euell and dampned, me-  
nes soules from the place where  
they are that is, from Hell and  
fro the hands of the deuell. Wher  
tormēteth any Deuell an y soule  
departed, sauyng eueye in hell  
therfore the intente of the Messe  
is to deliuer soules out of hel The  
wordes of the Trentall messe are  
these Deus sūma spes nostre rēdemptiōis  
qui in terra promissionis, et cetera. God the  
chiefe hope of our redēptiō which  
hast chosen before all other lands  
to be borne in y lande of Promes  
and sufferedst deathe in the same  
place: deliuer mercifully y soule  
of thy seruaint from the handes  
of Deuelles. No here maye ye se,  
p the operation of the Messe, is to  
deliuer Soules from the handes  
of Deuylls. Byd Christ ordeine  
hys Supper, to deliuer soules  
from the hāds of deueles: Suer-  
ly they; is no mention made of a-  
ny such matter in the institution  
of

of Christs supper That the messe  
is a memorall of dead me, & that  
it is done in the honour of saync-  
tes, the wordes of the messe, heraf-  
ter folowynge, do manifestlye de-  
clare. *Pro quorum memoria corpus Christi  
sumitur. etc.* Lord geue the euerlast-  
ynge rest, in whose remembraunce  
the bodye of Christe is receyued.  
Thys is sayde in an other messe  
*Asume quesumus omnipotens deus in hono-  
re etc.* We besech the Lord almighty  
take these oblatiōs offered vp  
vnto the in the honoure of saynt  
Eustache and hys fellowes. And  
it is sayd in an other messe *Hostias  
tibi domine pro cōmemoratiōe sancti Lamberti.*  
Lord, we offer vp vnto the, oblati-  
ons for the remembraunce of saynt  
Lambert thy martir and bishop.  
Was Christes Supper ordeyned  
for the remembraunce only of Chri-  
stes passion? Or was it also ordey-  
ned for the remembraunce of men  
whiche are but hys seruautes?  
That the messe intendeth to take  
D.i. sinnes



sin away by the offryng of bread  
& wyne vnconsecrated, this secret  
W an. C. mo doth testifi. *Feria quare  
ta post letare supplices te rogamus omnipotens  
deus ut his sacrificiis peccata nostra mundentur  
quia tunc. est* Almyghtye God we  
humbly beseeche the, that oure sin  
nes maye be clesed by these sacri-  
fices, for than thou giuest þ true  
healthe bothe of bodye and soule.  
These wordes saith þ preist before  
the sacring only, holdyng vnconse-  
crated wyne in the chalice & vncō-  
secrated bread lyng vpon þ cha-  
lice. Now haue I proued bi þ very  
wordes of þ messe, that the end of þ  
messe is to purchase remission, by  
offring of bread & wine, to deserue  
euerlasting life by receiuing & of-  
ferynge of Christes body, to make  
faire wether & rain, to heale al sik-  
nesses, to bring soules frō hell & to  
deliuer thē frō tormentes, to ho-  
nor saintes, & to make a memorial  
of saintes deathes, and natiuities  
of the receiuyng of Christes bo-  
dy

die and bloude, and other whyles  
to make the same of the offerynge  
of breade and wyne. These are y  
operations, intentes, and endes  
of the messe and the same are not  
the endes & operatiōs of the sup-  
per of the Lorde, for the ende of  
christes supper is to remēver chri-  
stes death to giue thankes for our  
redemptiō and to remembre, that  
we all are membes of one bodye,  
and ought therfore one to loue an  
other. Therfore the endes of the  
messe and the operatyonis of the  
same, and the ende and intentē of  
Christes supper are dyuerse, and  
differ muche one from an other:  
wherupon it folowethe, that the  
messe and Christes supper do diff-  
er, and are, not all one. Then can  
ye not say that the messe was or-  
deined of God, in the. xxvi. of Ma-  
thew, & that the messe is the sup-  
per of the Lorde, decked and semely  
appoynted wyth decēt aparell for

D.ii.      suche

such a mystery. **Palemon.** If ye  
haue none other places of scrip-  
ture, to proue that the messe was  
ordeyned of god, then ye haue hy-  
therto brought fourth, she must  
be dyuen out of Chyistes church  
as a mere inuention of mā, Ther-  
for if ye haue any mo places, bring  
them furth. **Philargy.** The  
messe is good, and al goodnes is of  
God, as **S. James** sayth: every  
good gyft, & every perfect gyft is  
frō aboue, descēdyng frō ꝑ father  
of lyght: ergo the messe is of god.  
Moreouer Chyist sayth in ꝑ. iiii.  
of **John.** That comforter which is  
the holy ghoſt, whom the father  
shal send in my name he shal tech  
you al thynges what so euer I  
shall speake vnto you. Loo, here  
Chyist promyseth that the holy  
Ghoſt shal teach the Apostles &  
the church all thynges, that he  
shall speake after hys Ascention.  
Then dyd Chyiste doubteles tell ꝑ  
church



churche manye thinges after his  
Ascēsiō, which y<sup>e</sup> holi Gost taught  
a great while after, & among those  
thinges that wer only taught af-  
ter the Ascētiō, was y<sup>e</sup> messe. Also  
Joh. xvi. Christ saith, I haue ma-  
ny thinges to sai to you, which ye  
cannot bear now, but whē he shal  
com which is y<sup>e</sup> spirit of truthe, he  
shall leade you into al truth. Be-  
holde here how Christ differred to  
shew thapostles certaine verites,  
tyl he was ascended bp into heauē  
Then wer ther some truthees told  
to the churche after y<sup>e</sup> Christe was  
ascended, whiche was not told of  
Christe, before hys ascention: & of  
them is no mention made in the  
iiii. Euangelistes. And surely: as  
I haue, sayd, the messe is one of  
them whiche was not taught be-  
fore the ascētiō, but after as our  
mother the holy church beleueth  
whose doctrine I wyl rather fo-  
low then al the Lutherās in Ger-  
D. iii. many,

many though ther wer **CCCC**  
tymes as manye moe then nows  
are. Magis enim credendum est Marie vera  
ci quā iudeorum turbe fallaci. Saye not  
nowe but that ye haue scripture  
alleged you, to proue þ the messe  
is of god. **Knowledg.** Ye mak  
a reason and bringe furthe scrip-  
ture, to proue that the Messe is  
of God: But how strong your rea-  
son is, and howe rightye ye haue  
alleged the scripture, I shall short-  
ly declar. Wher as ye reaso þ the  
messe is good, and all goodnes is  
of God ergo the messe is of god: ye  
comit a fallacy or a deceitful drift  
of sophistry which is called of the  
Logicians whyche hate suche so-  
phisticall deceytes, **Petitio Principii**  
that is when a man wyll proue a  
thing to be true, by þ same thing,  
or with an other, that is as doubt-  
ful as that is, which is called into  
question. The chiefe matter that  
we go aboute in thys accusation,  
is

is to proue that the messe is vn-  
 godly & ful of blasphemie and ther-  
 fore oughte to bee put oute of the  
 church. And yet ye, very wittely,  
 allege this for a principle, and out  
 of al cōtrouersy, that the messe is  
 good, and cōclude that therfore it  
 is of god. No no sir ye cā not blere  
 mine eyes so. Proue ye fyrste that  
 the messe is good & then shall I  
 graūt your cōclusiō & it is of god.  
 To the place which ye alledge out  
 of the .xiii. of Iohn wherwyth ye  
 would proue & Christ taught & A-  
 postles & the church certayn doc-  
 trine & he taught not before his  
 ascētiō, wherof ye say & the messe  
 is one; I answer, that ye alledge  
 the scripture false: for it is not in  
 & text as you alege it, he shal teach  
 you, whatsoeuer I shal saye vnto  
 you but whatsoeuer I haue saide  
 to you. I take to witnes both E-  
 rasmus trāslation and the Greeke  
 ΕΙΝΟΣ ὑμᾶς διδάξει πάντα καὶ ὑπομνεσι  
 ὑμᾶς πάντα ὅσα εἶπο: ὑμῖν

that



that is to saye he shall teach you  
all thynges and put you in remē  
braunce of all thynges what soeuer  
I haue sayd vnto you. And here  
may all men se, how craftely and  
vnfaithfully ye cite the scripture  
allegynge one tense for an other,  
and leauynge out the princypall  
part of the sentence. As touching  
the place whych ye allege out of  
the xvi. of Iohn: in these wordes  
I haue many thynges to say vn-  
to you, but ye can not beare them  
nowe. But when he shall come  
whiche is the spirite of truthe, he  
shal lead you into al truth, I an-  
swer that ye cā not proue by this  
place, that the holy ghost taught  
the church anye doctryne, which  
the Apostles and Euangelystes  
haue not left behinde thē in their  
wrytynges. If ye saye that they  
could not abide diuers things be-  
fore Christes ascention: I say that  
they coude abyde the same after  
his

his a'scention. Yf ye would apply  
in this sentence thys worde(you)  
onelye vnto the churche after the  
apostles tyme and not to the apo  
stles, ye do them playne wronge  
for Christ sayd these wordes vnto  
them. Then what can ye gather  
of this place? Christ promised the  
Apostles that the holy gost shuld  
lead them into all truth, did he so  
or no? if he performed his promise  
then knew the apostles all truth  
and no parte of the truthe was  
vnknownen vnto them. The Apo  
stles also were eyther vnfaithful  
and disobedient seruautes vnto  
Christ, or they were faithfull and  
obediēt. If they wer faithfull & o  
bedient, they kept these his cōmaū  
dementes. Speak that in y light  
which I spake in darknes, & speak  
ye that openli y ye haue hard pri  
uely. But Christ taught the Apo  
stles all truthe by the holy ghoſte.  
Then wer they either disobedient  
ser

seruauntes oz elles they taughte  
in their wittynge all truth. Yf  
they taught al truch in their wit  
tynge, and yet taughte not the  
messe ther in, it foloweth that it  
is no part of the truth and so not  
of God. Because that yethynke:  
that Chyriste taught the churche  
some hollome doctryne, that he  
taught not the Apostles: I praye  
you whether shewed God the fa-  
ther, his sonne Chyriste all truthe  
& al doctrine necessary for a Chri-  
sten man to knowe oz nor if he dyd  
thē the Apostles learned of Chyrist  
al truth and euery necessarie doc-  
trine for a chyste man. For Chyrist  
sayeth Iohn. xv. I haue shewed  
you all thynges, whyche I haue  
herde of my father. Yf þ Chyriste  
hath not taught them al thynges  
necessarpe for a Chyristen man to  
knowe, then were they vnperfyt  
Chyristen men, and in an euill case  
If Chyriste haue taught them all  
truth



truth, and they would not teach  
vs that agayne in theyr Epistles  
and Gosples, they were bothe vn  
kind vnto vs, and disobedient per  
sons to Christ, which commaunded  
them to teache vs all suche thyn  
ges as he taught them before: but  
they were bothe kynde vnto vs, &  
obediēt vnto their mayster Christ  
Therefore, they taughte in theyr  
wryttinges, that is in y<sup>e</sup> Epistles  
and Gosples, al holiome, doctrine  
and necessarye, for a Christē man  
to know. Therefore the. ii. places  
which ye haue aleged out of Iho  
make nothyng for the messe, and  
suche other vnwrytten vanytes,  
but declare the weakenes and im  
perfectnes of the Apostles which  
with out the help of the holy gost  
could neyther remembre nor vn  
derstande, after Christes resurrec  
tiō, such things as he had taught  
them before his passion. But for a  
further tryall of the matter, put  
the

the case that chriſt had taught the  
church, after the apoſtles deathes,  
certayn holſum doctrines: which  
he had not taught the apoſtles in  
theyr tyme. (which thyng no chri-  
ſten man wyll graunt) yet it ſolo-  
weth not, that the meſſe ſhould be  
that holom and neceſſari doctrine  
for it is cōtrary vnto the nature  
of God, in whom ſaleth no vncon-  
ſtancy, to teach a cōtrary doctrine,  
after hys Aſcention vnto that,  
which he taught before his Paſſi-  
on But the meſſe is clene cōtrary  
vnto þe doctrine which he taught  
before his paſſion and ſpecially vnto  
this. *Nemo venit ad patrem niſi per me,*  
*Roman cōmeth vnto the father*  
*but thorow me,* therfore Chriſt ne-  
uer taught the meſſe, neyther be-  
fore his Aſcention, nor after. And  
wher as ye alledge, þe the churche  
beleueth that the holy ghoſt reue-  
led vnto the holy fathers, þe meſſe  
after the Apoſtles tyme, what  
church

church mean ye: of þe popes church  
oz of Christes true church: If ye  
meane of the Popes church: we  
wot howe much credēce ought to  
be giuē to the Popes lē mā. If ye  
meane of Christ's tru church, whē  
ye saie þe tru church of Christ  
beleueth, þe the holy goste reuelled  
the messe to the fathers, & not to  
thapostles, either ye take violetly  
awai thapostles frō Christes true  
church oz elles lye shāfully, in sai-  
yng þe Christes church beleueth a  
thing, when as the principal mē-  
bres of Christes church nether do  
noz did at ani time beleue it Now  
haue I sufficiently proued, þe all þe  
he could hitherto bring furth could  
not proue that the messe had any  
fōdatiō oz ground of gods word.  
Nowe my lordē iudge, I reporte  
me vnto you whether the places  
which this man hath reherſed be  
sufficient, oz no to proue that the  
messe is of god Palemon.

your



your places alledged out of John;  
make as muchefor the Masse as  
they do for the popes supremecy,  
pilgrimage, pardons, purgatori, &  
other such thing wherofis no me-  
tion made in holy scripture. Ther-  
fore, ye muste either bringe furth  
some other scripture for your pur-  
pose, or eles graunt that the messe  
is not of God. Porphy. We are  
not so skenderlye prouided but þ  
we haue yet both scripture, and  
also reason, wherewyth we shall  
be able to proue that the messe is  
of God sytste vnto you masters  
whiche accuse the messe. I are of  
you, whether almyghtye God re-  
quireth in this commaundement  
honor thy father and mother, as  
well obedience of subiectes, vnto  
magistrates and rulers, as he re-  
quireth obedience of children, to  
theyr fathers & mothers. Know  
Yes al a lyke. Porphy. They are  
sub

subiectes as wel bolinde to obeye  
their rulers commaundementes  
as chyldrene are bounde to obeye  
theyr fathere & mothers comaun-  
dementes. **KNO W.** That doo I  
graunt also. **PO:PHY.** But the  
rulers haue comaunded alls that  
be their subiectes to beleue that  
the messe is of god & therfore to come  
to it: therfore al men are boude in  
paine of damnatio, to beleue & the  
messe is Gods ordinaunce, & com to  
it. But least yeshould doubt, that  
ani magistrat hath comaunded the  
messe to be take as the ordinaunce  
of god, ye haue sene the dai youre  
self within these. viii. yers that he  
that wold haue spoké agaynst the  
blessed messe, shuld haue ben bur-  
ned, as a traytor to god, and a fe-  
lon to the kyng: whiche they wold  
not haue done, if that they would  
not haue had the messe to be take  
for the very ordinaunce of God.  
And I am sure, that there are in

En

England many inferior magistrates which are of that same mynd still commaunde at thys houre their inferiours, to come to messe and commaunde them to beleue that it is of God. How many Bishops & iustices of Peace are there now, in England, whiche are not such as I haue reheried? Therfore we be bounde to obey our politike fathers, we muste beleue that the messe is of god. **K. O. N.** Wyth in these .xx. yerres there haue ben som magistrates, which haue commaunded theyr subiectes in paine of death to beleue that the bishop of Rome was head of the church. Is not thys the commaundement euen now of the Emperour and also of the frenche kynge? Commaunde not these .ii. magistrates in paine of burning, al men to beleue, that pilgrynage is good, worshipping of Images is good, & Adoracion is a holy kinde of liue. Now I pray



pray you, are al these. **ii** magistra-  
tes subiectes bound in pain of dā  
nation, to beleue that the bishope  
of Rome is head of the church: are  
they bound to beleue that pilgri-  
mage and worshipping of images  
are good & godly: are they bounde  
to beleue that monkery is a kinde  
of life, that pleaseth god: are these  
subiectes bound to beleue any moze  
then is cōteyned in the crede, and  
in the exprest word of God: an-  
swere I praye you, are al the Em-  
perours subiectes, and the French  
kinges subiectes bound to beleue  
that p̄ Pope is p̄ head of p̄ church  
and that pardons pilgrimage, &  
monkery be of god: **Phil.** They  
are not bounde to beleue that the  
pope is head of the church, neither  
that pilgrimage is of God. **KNOW**  
Then are not all subiectes, by the  
vertue of the fyfte commaūdemēt  
bounde to beleue what soeuer the  
rulers commaunde thē to beleue  
E.i. except

except it, that they commaunde,  
be conteyned in þe expressed worde  
of God. But ther is no mention  
made in the scripture of þe messe,  
therfore though the magystrates  
should commaunde me to beleue,  
that the messe wer of god yet thei  
are not bounde to obeye them in  
þe case. Thus much haue we gotte  
of you by youre owne confession.  
Now let vs se what we can wyne of  
you by the scripture. We graunt  
vnto you, þe we must obey the com-  
maundement of þe politike father  
so far as he kepeth him self within  
his boundes, that is in al thinges þe  
are for the glory of God, or are pro-  
fitable for the common welth, and  
not contrary vnto the worde of  
God. But if he would goo beyonde  
hys boundes, that is, if he woulde  
commaunde men to beleue, that  
thyng to be a worshypinge of  
god, which is eyther vnspoke of in  
the written worde of god, or con-  
trary

trary vnto the same word, or if he  
shoulde forbid this word or anye  
part of it, we ar not bound to obey  
him in this case. My author is. s.  
Paul, to the Galat. who saith. Ye  
& I, or an angel of heauen do shew  
any Gospel beside it, that I haue  
shewed you, accursed be he, and  
excommunicated from God. And  
the same he sayth vnto the Corin  
thians: that, & which I haue recey  
ued of the Lorde, that I haue de  
liuered vnto you. And in the Epi  
stle to the Galathians, he sayeth &  
he receyued the Gospel whiche he  
had preached, not of any man, but  
by the reuelation of Iesus Christ  
The meanyng of saynt Paule  
is, that he woulde that euen hys  
owne selfe, or an Angell of hea  
uen shoulde be accursed, if eyther  
of them shoulde teach or comaunde  
to beleue anye doctryne that he  
hath not receiued of Christ: wher  
of I gather, that al magistrates,  
E. ii.                      which



which commaunde to be taught  
and beleued anye doctrine of glad  
tydynges, whych they haue, not  
receyued of Chyste, that they are  
accursed by the doctrine of sainte  
Paule. Galathi. i. Daniell obeyed  
hys king, so longe as he commaū-  
ded hym not to do anye thyng a-  
gaynst Goddes commaundement  
but when his master would haue  
had him to haue worshipped Bell  
and the Dragon, he woulde not o-  
beie hym. The. iiii. Israelites obed  
ed kinge Nabuchodonosor in all  
thynges that perteyned vnto a  
king to require: but whē the king  
went beyonde hys boundes, and  
woulde haue had thē to haue wor-  
shipped his Image, they woulde  
no longer obeye theyr polityke fa-  
ther. The Apostles also in ciuyle  
matters, obeyed the magistrates, &  
payd tribute, but whē the rulers  
forbad the Apostles to preach any  
more in Chystes name, they wold  
not

not obey theyr commaundement  
but said: Melior est obedire deo quam homini-  
bus. It is better to obey God, then  
men. By these places ye maye se  
playnly, that we are not bound to  
obey the magistrates, if they com-  
maunde vs to beleue anye thyng  
or do any thyng, that is contrary  
vnto scripture: but the Masse is  
contrary vnto the scripture ther-  
fore though the magistrats shuld  
commaunde vs to beleue, that it  
were of god, we are not bounde in  
thys case to obey the. Howebeit, in  
other cases we are bound to obey  
them, in paine of dampnation: for  
he that resisteth the in anye suche  
matters, as thei haue authorite of  
commaundement ouer, resisteth  
god and so purchaseth hym selfe  
the wrath of god. **Dei ph** He  
is not agaynste me, is wyth me  
sayeth Christe: but the Masse (for  
all your saynge) is not agaynste  
Christe and hys worde, ergo it is  
wyth

with Christ, and of Christ. Know.  
That the messe is contrarie to  
Christe and his holy word, I shal  
be able to proue it with witness  
inough brought oute of the scrip-  
ture, and the Messe it selfe also.  
This is sayde in the Messe, for a-  
uoiding of the Pestilence, in these  
wordes in a prayer, called a secret.  
*Subueniat nobis domine. etc.* Lorde, we  
beseech the, by the workinge of thys  
present sacrifice, mai help vs, whi-  
che mai mighteli deliuer vs fro al  
errours & saue vs fro running in  
to al perdition. Lo here the workig  
of a sacrifice offered vp by a preist,  
is rekened & takē to haue as much  
pouere, as Christ hath, to helpe vs  
by hys sacrifice: for Christe wyth  
his sacrifice dyd no more but deli-  
uer vs from all errours, and sa-  
ued vs fro al perdition or destruc-  
tion. Now, I pray you, how doth  
thys agre with Paule, that an o-  
ther sacrifice then Christ offered,  
should



should saue vs which sayeth. He-  
bru. x. With one oblation he hath  
made perfect for euermore, all the  
whiche are sanctified. Thys is  
sayde in the Canon of the Masse  
*Hec sacro sancta cōmixtio corporis et sangui-  
nis domini. etc.* Let this myngling to  
gyther of the bodye and bloud of  
oure Lorde Jesu Christe be vnto  
me and to al them that receyue it  
saluation of both body and soule  
to deserue everlastyng lyfe, and a  
preparing to health.

Behold as the Masse teacheth  
men to beleue, that they may pur-  
chase enerlasting life by the worke  
both ordeyned and done by a mā,  
that is, by the minglyng together  
of the consecrated bread and wine  
in the chalyce. Wher dyd God cō-  
maunde any priest or minister to  
myngle the consecrated breade &  
wyne togyther: in no place of the  
wrytten worde of God. Is it not  
contrary vnto the scripture, I re-

port me to you, that the worke of  
a synfull man, shall deserue euer-  
lastyng lyfe: I suppose (saith saint  
Paule) Romans iii. that a man is  
Justified by fayth, wythout the  
worke of the lawe: if that a man  
be not iustified by the worke, co  
maunded euen expessedly in God  
des lawe, shall a man be iustified  
and saued by a worke, neuer ones  
commaunded by god, but inuen-  
ted by a superstitious man: We  
nowe, howe pretelye the scripture  
and the Messe do agre. The messe  
hathe an other prayer lyke vnto  
this former which begineth thus  
*Domine sancte pater omnipotens deus etc*  
Holy Lorde almighty father euer  
lastyng God, graunt me, that I  
maye so worthely receyue the bo-  
dy & bloud of thy sonne oure Lord  
Jesu Christ, that I maye deserue  
thereby to receyue forgiuenes of  
al my sinnes, and to be filled with  
thy holye spirite and to haue thy  
peace

peace. Marke here, howe that is  
which is only giue thow the me  
rit of Chyistes passiō and is only  
wrought by Chyist is craued blas  
phemously of the worke wrought  
and done of a synful man. Is ther  
not here a swete agreynge wyth  
this prayer of the Masse, & these  
textes of scripture. Dominus est salus.

Acc est in alio quod salus: Saluation  
is the Lordes, neither is there sal  
uation in anye other. When ye  
haue done al thynges whiche are  
commaūded you, say that ye were  
vnpofitable seruauntes. The  
Masse in another place, contrary  
vnto the holy scripture teacheth  
vs, that the offeryng by of breade  
and wyne may do the same, that  
Chyiste dyd on the crosse, that is,  
maye take away al oure synnes &  
may bring health to the liuyng, &  
rest to the departed. **Bo:hiry.**  
Your talke dothe testifye, that ye  
are a Sacramētary and that ye  
do



do not beleue, that after the consecration, the breade and wyn are turned into the fleshe and bloude of Christ. Whē as the breade and wyne are tourned into Christes fleshe and bloud, and of these two commeth furth hole Christ, what synne is it, to craue forgyuenes of synnes by the offerynge vp of our sauoure Christe, whyche neuer celseth from taking of the synnes of the worde away? **KNOW** but what if a man craue and are the same thyng of the Offerynge vp of bread and wyne, two poze creatures, as yet vnconsecrated.

**P**orphyrus should make a God of breade and wine and so comitte Idolatrye: For that is to euery man a God, of whom he loketh to haue saluation. **KNOW**. Chan is the messe an Idolatresse, for she areth þ benifit of saluation for the offryng vp of bare bread & wyne vncon

vnconsecrated **Porphi**. How cā  
ye proue me thys that, the Messe  
areth saluation of the offerynge  
of breade and wine vnconsecrated  
and not of Chyriste? **KNOW** I  
pray you in what place of y<sup>e</sup> Messe  
is the breade and wine turned in  
to Chyristes bodey & bloud? **PO?**  
When these wordes are spoken o  
uer the breade and wine. This is  
my bodey, and thys is the cuppe of  
my bloude and of the newe and e-  
uerlastyng testamente. **KNOW**.  
And is y<sup>e</sup> bread, bred stil, & the win  
wyne styl tyl these wordes be said  
ouer y<sup>e</sup> bread and the wine. **PO?**  
Yea verely. **KNOW**. But y<sup>e</sup> words  
whiche I shall reherse, are sayde  
streyghte waye after the crede,  
a greate whyle before the wordes  
of consecration be sayd and the or-  
dinary rubrik giueth the priestes  
this commaundemēt, before they  
saye the wordes y<sup>e</sup> I spake of. Let  
the

the priest take the chalice in his  
hand, and set it diligently in a due  
place by the middes of the altar  
and drouke a litle downe and lyfte  
up the chalice with both his handes  
offering the sacrifice vnto the lord,  
sayng this prayer, Receyue holy  
trinite this offering: which I an  
vniworthy synner offer in the ho-  
nour of the blessed virgyn Mary  
and of all sayntes, for my synnes  
and offences, for the health of the  
liuyng and for the rest of the that  
are departed. This prayer is said  
in euery Masse but now we wyll I  
bring you diuerse secretes, pecu-  
liar and proper vnto diuerse mes-  
ses, of lyke wickednes and impiete  
wyth it that I rehersted here be-  
fore. This prayer is sayde in the  
Masse of saynt Grisogony. Forde  
we besech the, receyue our rewar-  
des wyth a pleasur countenaunce  
that by the intercessiō of thy mar-  
tyr, blessed Grisogony, they maye  
purge



purge away al contagious infections of our synnes. Thys is said in the Messe of the inuention of saint Steue Lord, loke pleasantly vpon this sacrifice offered with the bowes of thy faythfull, that it which hath brought vnto thy beloved marty: Steuen and his companions this dayes glorie of they: inuention, may profit vs to redemption & grace. This is sayd in the messe of Marke & Marcellia. Lord we besech the that thy grace may go before vs & also come after, and take gently these oblatiōs which we offer by for oure synnes, to be consecrated vnto thy name, that by the intercession of thy marty: Marke & Marcelline they maye be profitable to saluation for all me. This is sayde in the messe of Nichomedis: Lord make holy these sacrifices and by the intercession of thy blessed marty: Nichomedis, cleanse and purge vs by them  
from

From the spottedtes of oure synnes.  
Thys is red in the messe of saint  
Rycharde Graunte vs mercysfull  
God by the intercession of Saynt  
Richard thy confessor and bish-  
oppe, that the rewarde offered in-  
to the eyes of thy maiestye, maye  
get grace to lyue well, and pur-  
chasie euerlastyng glorie. The sa-  
crifices, oblations, and rewardes  
whiche are spoken of here in these  
prayers, are nothyng els, but bare  
breadye and bare wyne: for the pra-  
yers wherin thei are offered, are  
sayd longe before the sacring and  
cōsecration. But the prieste at  
Messe areth of god that the offe-  
ring bp of the same bare breadye &  
wyne maye take awaye synnes,  
purge the contagious infectyon  
of synnes awaye: maye profit to  
our redemptyon and to obtayne  
grace, may be profitable to saluati  
on for al men, may purge frō spot  
tes and sinnes, & maye get grace  
and

and purches everlastynge glory.  
• Every man beleueth that he may  
obteyne that thing which he ear-  
nestlye dothe aske and craue, but  
the Messe or the Priest at Messe  
areth earnestly purgation & clean-  
sing of sins and everlastynge glory  
to be giue of god by the offring bp  
of bread and wyne: ergo the messe  
beleueth, & synnes may be purged  
and everlastynge glory may be ob-  
teyned by the offryng bp of bread  
and wyne. But breade and wyne  
are not god, neither is y offering  
bp of breade and wyne anye ordi-  
naunce of God, but onelye the or-  
dinaunce of man. Then they that  
beleue to be saued and purged fro  
synne by breade & wyne, or by the  
offerynge bp of breade and wyne  
thinke that they may be saued by  
a thyng that is not God, and by  
a worke that God neuer comaun-  
ded. But as ye said of late, that is  
to every man hys God, by whom  
he



he loketh to be saued and redeemed  
from synne: but the Masse wyth  
her chaplaynes truste to be saued  
by the offerynge bp of breade and  
wyne, therfore the Masse wyth  
her chaplaynes maketh a God of  
the offerynge bp of bread & wyne.  
But al they that do so, are Idola-  
ters: but the Masse and her chap-  
laynes doo so: ergo they are Idola-  
ters. Nowe seynge that the messe  
is an Idolatres, what Christen  
man wyll from hence take her for  
Godd's seruice? Who dare for the  
displeasure of god, come vnto her,  
or haue any company or conuersa-  
tion with her? **Porphy.** It is  
not such an hainous mater, as ye  
make it to offer bp breade & wyne  
Dyd not the preistes of Moyses  
lawe offer bp bread & wyne? Dyd  
not also Melchisedech a preiste be-  
fore Moyses lawe (of whose order  
we are) offer bppe also breade and  
wine: and yet were neither Moy-  
ses

les prestes Idolaters, nor yet Melchisedech. **RND.** Yf y<sup>e</sup> the Priests of Moyses lawe and Melchisedech had, without any commaundemente of God, offered by bread and wyne, trustynge by the offering therof to purchasse redemption and saluation, they had bene Idolaters in dede. But they neyther offred by bread & wyne without comaundemente neyther trusted they to be saued thoroowe the offering by of bread and wyne: therfore they<sup>e</sup> examples wyll not excuse you from Idolatry. Wher as ye saye, that ye are Priestes of the order of Melchisedech, & seme therby to haue authoite to offer by breade and wyne, as he dyd, I shall brefely proue, that ye are not of hys order. Whosoever is a prest of the order of Melchisedech, is a prest for euer, and nether hath begynnyge nor endynge of hys prest hode: and therfore was Christ cal

**F.i.**

**led**

led a Priest after the order of Melchisedech, because he was an everlastynge preiste, and hys priesthod had effect and streingth from the begynnyng of the worlde, & shall haue vnto the ende of the worlde, not because he offered breade and wyne, for he offered by neyther of bothe, but hys bodye and bloude, which was signified by the bread & the wine. Ye haue a beginnyng of your priesthode, at .xxiii. yerres of your age, and an end of it whē ye dye, therfore ye ar not Priestes of the order of Melchisedech. Are ye prestes of Moyles lawe? **Phylarg No. Know.** If that ye be neyther preistes of the order of of Melchisedech, neyther of Aarōs order, bi what authorite take ye in hande, to stande at altares, offering by of outwarde sacrifices, whē as in the new Testamēt it is nether lausful to buyld altars neyther to offer vpon it any outward



ward sacrifice, seynge, that by the  
sacrifice that Christe offered on y  
crosse, al altares & outward sacri-  
fices wer abrogated, and lawfully  
put downe. Porphyry. We  
haue altares in the new testamēt  
and outwarde Sacrifices allow  
ed also, euen of Christe in the .v.  
of Mathew in these words. Whe  
thou shalt offer by thy rewarde  
at the altare, & shalt ther remem-  
bre that thy brother hath sothing  
agaynst thee, leaue thy rewarde  
ther before the altare, and go and  
be fyrste brought in fauoure with  
thy brother, and then come and of-  
fer thy rewarde. Lo here our ma-  
ster Christ maketh mention both  
of a rewarde and also of an altare  
Therfore in the newe Testament  
we may bothe haue altars, and al-  
so outward offerynge. Know  
All they that haue any ryght in  
deriendyng in scripture can tel  
that Christe sayde these wordes

whych ye haue reherſed vnto the  
Iewes whych as yet, were vnder  
the law, and bled outward ſacrifi-  
ces The ſacrifices and ceremonies  
of Moyses law, tye ſo long enduer  
till that Chriſtes ſacrifice, whiche  
was prefigured and ſignified be-  
fore by the Iewes outward ſacri-  
fices, whiche was ones finiſhed &  
offred But as ſone as Chriſt had  
offred by his ſacrifice on y<sup>e</sup> Crolle  
which was to hym as a certayne  
altare all outwarde ſacrifices, al-  
tares, and oblations wer abzoga-  
ted and put down. Neuertheleſſe  
vnto that tyme he forbade no Sa-  
crifice or oblatiō ordeined by Moy-  
ſes to be offred. Chriſt a miniſter  
of the newe teſtament before hys  
paſſion, was circumciſed, he came  
to the temple of Hieruſalem and  
eate the Iewes Paſcal lambe af-  
ter the order of Moyses law: ſhall  
we therfore be circumciſed? ſhall  
we come to the temple of Hieruſa-  
lem

lem: that we be bound also to eate  
the Jewes paschal lambe after the  
order of Moyses law: Therfore,  
the place which ye haue reheried  
here before, maketh nothing for al  
tares and oblations, to be had a=  
mong christen men after y Christ  
hath suffered hys passion: whyche  
was so perfit a sacrifice or oblatiō  
that there needed neuer mo after  
that, to be offred to take sinnes a=  
way, Therfore your mastres mist  
a, and ye that wyll haue styl both  
altares and outwarde sacrifices  
for synnes, are enemies vnto Chri  
stes mosse holy worde, which doth  
in many places testifie, that at a  
certayne tyme, all outwarde sacri  
fyces shouide haue an ende, and  
that the tyme was, when Christs  
offered him selfe a sufficient sacri  
fice for the redemption of the whole  
worlde: To proue thys y I haue  
sayde to be true, fyrst I wyll shew  
by the scripture, that the offering



bp of sacrificyes, was no micall  
pcept, and therfore not euerlast  
yng but a temporall and ceremo  
nyal, to serue the infancy & weak  
nes, of the Jewes a whyle that is  
to the tyme of perfection. Esaye  
in the fyrst chapter of his prophe  
cy wyrteth thus: What shall I  
do wyth your man yfold sacrifices  
sayeth the Lorde: The brunt sacr  
fices of rammes and the fat of  
beastes do I lothe. I loue not the  
bloud of oxen, lambes and goates.  
When ye shall come to appere be  
fore me, who requyrez it of your  
hande, that ye shoulde treade on  
my courtes: Bryng your reward  
nomore in bayn. Jeremy also wri  
teth thus in the fyrste Chapter:  
Wherfore bryngest thou me Fra  
kincēse out of Saba, Calamus &  
sibze out of a far lāde. Your brāt  
offeringes please me not, and your  
Sacrifices are not swete vnto  
me. God sayeth also in the. v. of A  
mos

most these wordes: I desye youre  
holye dayes, neyther wyl I dwell  
in youre Congregations, & whē  
ye shall sacrifyce vnto me brunte  
offerings and sacrifices of meat:  
they shall not be acceptable vnto  
me, and I wyl not loke vpon the  
oferingcs of fatnesles. O house  
of Israel, haue ye offered in y wil  
dernes for the space of .xl. yeres of-  
feryngecs and sacrificycs vnto me?  
The same sentence is wrytten in  
the .xl. Psalme. The same matter  
is cōteined in Li. Psalme in these  
wordes. Thou art not delyted in  
hostes offeryngecs, or elles I wold  
haue offred. Thou wylt haue no  
brunt sacrifyce and hostes to be  
offered, but these sacrifices wylt  
thou not dyspyle, a sorofull spirite  
a lowe brought hert and a contri-  
te. Dauid maketh mention of the  
same mater in the .xl. psal: Thou  
louest not a sacrifice & an offering  
of meat, but y hast boazed thorow  
I. iiii. myn

myne eares: thou haste not requi-  
red brunt sacrifice and hostes to  
be offered vp for synne Paule al-  
so in the .x. chap. of the epistle to y  
Hebrewes wytteth thus of the a-  
brogation of ceremonies Sacrify-  
ces, and oblations of the olde law  
The lawe hauynge a shadowe of  
good thinges to come: and not be-  
yng the patrone it self, can neuer  
make them that are vnder it, per-  
fect with the oblations, whych it  
offereth the very same contynual-  
lye euerye yere, or els shoulde offe-  
ring haue ben left of because they  
whiche had offered vp sacrifice, &  
had therby clensed and purifyed  
shoulde haue had from thence se-  
furth nomore grudge of synne in  
theyr conscience. But in these is a  
remembraunce of synnes yearly.  
For the bloud of bulles and goates  
can not take away synne. Where-  
fore, when he was about to come  
into the worlde, he sayde. Thou  
woul



wouldest not haue sacrifice and  
oblation, but thou hast made fyt  
a body to me, and thou hast not  
allowed brunte Sacrifices for  
synne: Then sayd I, here come I  
it is wytten in the begynnyng  
of the booke of me, that I shoulde  
do thy wyll (O God) when he say-  
eth befoze, thou wouldest not haue  
sacrifice, oblation, and brunte off-  
rynges for synnes, neither diddest  
thou allowe them that are offered  
after the maner of the Law: then  
sayd he, here am I (O God) to do  
thy wyll. He taketh away the for-  
mer, that he may stablishe and set  
vp the later, by the whyche wyll,  
we are made holye and sanctified  
by the offerynge vp of the bodye  
of Iesus Christe ones fynished &  
done. Nowe out of these places of  
scripture which I haue reherfed,  
I gather, that outward oblatiōs  
brunt offerings, sacrifices and ob-  
lations both of beastes & of meate

as of bread & such like was quyte  
abrogated and put downe at that  
tyme, when oure sauicure Iesus  
Christe offered vp on the Crosse  
hys moost blessed and perfecte sa-  
crifice, which was prefigured and  
signified before longe tyme, by  
oblations and sacrifices now put  
down & abrogated. If that al kin-  
des of sacrifices of bestes & metes  
be abrogated by Christes Sacri-  
fyce, we oughte to haue nomore  
outward sacrifices. Then ye my-  
stres Milla with your Chaplains  
do amysse to set vp that, whyche  
Christ put down: yea and though  
Christe had not abrogated the of-  
ferynge vp of bestes & bread, yet  
ye do greuously offend God in set-  
tyng vp a new kynde of sacrifice  
or worshyppe of God whyche  
he neuer comaunded. Saye the  
not almightye God by Elsaye the  
prophete and complayneth, that  
he is falsely worshipped by the co-  
maun

maundementes of men: And god  
gyueth a playn commaundement  
in the. xi. of Deuteronomie saing  
Do thou onely that whiche I cō  
maunde the: neither shalte thou  
put any thyng to the commaun-  
demente, neyther take any thyng  
from it. That God is soze displea-  
sed wyth offerynges inuented by  
man, the death of Nadab and A-  
biu, Leviticye the. x. doth testifye,  
where as they bothe were brunte  
to death, for offering bp of strang  
fire which was not commaunded  
thē. Wher haue ye any cōmaun-  
demente of God that ye shoulde  
offer bp bzeade in the new Testa-  
ment: surely, no wher in the newe  
Testamente furthermoze: mast-  
ers Wissa ye and your Chaplay-  
nes do noughtlye, and contrarpe  
vnto the scriptures, to set bp out  
ward altares, whē as all outward  
sacrifices are abrogated. What  
shoulde Chyistes temple do wyth  
an



an outwarde altare where there  
is no outwarde sacrifice to be of-  
fered vpon it: The sacrifices that  
are allowed only for Christen men  
to be offered are these: The values  
of oure lyppes prayers, thanks,  
pray yng of god, charitableness, &  
mercy and almes to the poore, our  
owne bodyes mortified, a con-  
trite herte & a troubled spiryt. I  
pray you now, what shal we nede  
an outward and a stonie altare to  
offere these sacrifices on? Then  
when as we nede no such altares  
it is euill done of you to hold still  
altares in the churche, where as  
Christes table shoulde be. Nowe  
your altares do none other good,  
but beare false wytnes agaynste  
Christ, that he hath not made per-  
fect all, that are sanctified, wyth  
hys blessed sacrifice: for an out-  
ward altare presupposeth an out-  
ward Sacrifice but an other out-  
ward sacrifice for syn after Chri-  
stes

thes sacrifice, presupposethe, that  
Christes sacrifice was not suffici  
ent & perfect inough: For Paule  
to the Hebrwes proueth, that the  
sacrifice that hath another succe  
ding, is vnperfect. But all suche  
false wytnes and signifcations,  
which signifie any thyng against  
Christ, oughte to be putte downe  
and destroyed: but it is now pro  
ued, that the altares whiche are  
in the churche, presuppose and syg  
nify agaynst Christ, therfore they  
oughte to be broken downe and  
taken away. The shall ye my ma  
sters that are missaryes, say masse  
wythout altares: if ye wyl nedes  
saye Masse. I wonder oft tymes,  
where is nowe the zeale amonge  
Christenme which was amōg the  
carnal and stubburne Jewes. Yf  
we, whiche woulde be rekened per  
fect Christians: hadde bene so ze  
lous for the keepinge of the newe  
lawe as they were for the olde, as  
soone

soone as we had sene anye altare  
set vp in the churche, we woulde  
haue sayde vnto them that set it  
vp. What vnfaithfulnes is thys,  
that ye can not be contente wyth  
Christe, and the lawe of the Gos-  
pell, but ye wyl nedes sette vp Al-  
tares and outwarde Sacrifyces  
after the maner of Moyses lawe:  
Why sette ye vp agayne Altares  
and Sacrifices, whych oure rede-  
mer and Sauoure Christe hath  
put downe and abrogated: Howe  
can ye for shame sette vp altares,  
when as the chyldren of Israell.  
Iosue. xxi. chapter coulde not  
abyde: that y<sup>e</sup> tribe of Rubē, Gad  
and the halfe tribe of Manasses,  
should set vp an altare any wher,  
to doo sacrifyce on sauynge onelye  
by the tabernacle: & yet they wer  
bounde to offer vp sacrifices, and  
to haue altares by the tabernacle  
Now haue I proued sufficientlye  
that contrary vnto the scripture,  
ye



ye offer vp breade, for synne and  
buyde altares in the temples of  
Christen men. Fremouth.

Thys do I also lay vnto this wo  
mannes charge, that she with her  
chaplaynes, taketh in hand to of  
fer vp Christ againe, and to take  
sinne awaie, with the offryng vp  
of Christ, euen as he toke synne a  
way, when he offered hys blessed  
body vpon the crosse, which thing  
I shall proue to bee iniurious to  
Christes passiō and priesthod and  
contrary vnto the word of God.

**Porphiry.** Almyghty God  
sayde vnto the Iewes: In cathedra  
Mosi scribe et pharisei sederunt. that is,  
in the teachinge stoole of Moyses  
haue sytten the scribes & the pha  
rises, do whatsoeuer they comaūd  
you to do but accordyng vnto their  
worke, do ye not, for they say and  
do not. Yf that the Iewes were  
bound to do y<sup>e</sup> which the Scribes  
and pharises bad the m do, we are  
now

now bounde to do in the new test  
ament those thynges, that oure  
bischoppes and ordinaries byd vs  
do. But oure ordinaries haue co  
maunded vs in the Masse to of  
fer vp Christ agayne daily for the  
takynge awaye of synne, therfore  
we are bounde to offer vp Christe  
agayn to take synnes away. And  
in doyng of oure superiours com  
maundemēt, we please God: who  
bad vs obey our superiours. Ther  
fore in offerynge vp Christe again  
to release synnes, both of þe quicke  
and the dead, is not contrary vn  
to the wyll of God, but pleasaunt  
and acceptable vnto him. **RNO.**  
The Jewes wer bounde (I graunt  
you) so long to obey the Scribes  
and pharisees, as they sat in Mo  
ses chayr, or teachynge stocle, but  
no longer. So longe sat they in  
Moses teachynge stocle or chayre  
as they taught only Moyles law  
and nothinge of their owne. But  
when

When þ scribes & phariseis taught  
theyꝝ owne traditiōs, & commaun-  
dementes, they sat in theyꝝ owne  
chaire oꝝ teaching stole, & the were  
the Jewes so lytle bounde to obei  
them, that Christ gaue the a plain  
cōmaundemēt, that they shoulde  
not obey them, but auoyd & shune  
theyꝝ doctrine, and therfoze sayed  
he. Math. xvi. Beware of the leuē  
of the Phariseis, in þ which place  
leuen, (as the scripture expōndeth  
it selfe) betokeneth þ doctrine of  
the Phariseis. Vt that þ Jewes  
were bounde to do what soeuer þ  
Scribes & Phariseis did cōmaūd  
without any exceptiō, whether it  
wer containede in the scripture oꝝ  
no, the brake þ Apostles Chrisses  
cōmaūdemēt, whē as they woulde  
not washe theyꝝ hādes, when they  
wente to meate, for the Phariseis  
& the Scribes sayd vnto Christe.  
Why do thy disciples breke the oꝝ-  
dinaūces of þ elders: for they wa-  
she not theyꝝ hādes whē they eate,  
¶ G. i. byeads



bread but Christ in defendyng of his  
disciples, declareth, þ̃ they brake  
not hys cōmaūdemēt, in breaking  
of þ̃ Pharises cōmaūdemēt, therfor  
by these places of scripture, it is e-  
uidēt þ̃ a mā is sūtime bōūd to o-  
bey the Pharises cōmaūdemēt, þ̃  
is, whē thei teach nothing but the  
scripture, & somtime mē are bōūde  
to disobey & resist their cōmaūde-  
mēt, þ̃ is whē they sit in their own  
chayres, & teach traditiōs, whiche  
are not in the scripture. The pha-  
rises taught þ̃ al mē shoulde washe  
theyr handes before meate. They  
taught þ̃ mē shoulde not honoure  
theyr father and mother but put  
money in the box, & þ̃ there by they  
shoulde be excused frō honoryng of  
their father & mother. No mā is  
so mad to beleue þ̃ by thys saying  
of Christ: in the chayre of Moyses  
haue sit the scribes & pharises, do  
what soeuer they bid you do, men  
are bōūde to kepe the pharises cō-  
maūdemēt, whē they either teache  
men

men to walſhe theyꝝ handes befoꝝ  
meate, oꝝ to diſhonoꝝ theyꝝ father  
& mother. The can ye not gather  
of the terte þ̄ we are boude to obey  
our biſhopes & paſtoꝝ in al tra-  
ditiōs, & cōmaūdemētes, whatſo-  
euer they cōmaūde vs to kepe w-  
out ani exceptiō, but onely in ſuch  
cōmaūdemētes as they haue out  
of the new teſtamēt. Yf þ̄ we were  
boude to beleue & obey whatſoeuer  
the pꝛeachers, oꝝ oꝝdinaries, oꝝ bi-  
ſhopes did teache oꝝ cōmaūde cer-  
taine Jewes of the ſet of the Phar-  
ſes, whych had beleued & pꝛofeſſed  
Chriſt, ſtert vp & teached the bꝛe-  
thꝛen. Act. xv þ̄ they coulde not be  
ſaued except they were circūciſed,  
& kept the law of the goſpell: were  
the chriſtēme of þ̄ time boude to be-  
leue & to obey theſe pꝛeachers cō-  
maūdemēts: Biſhop fiſher ſaied  
that the Byſhope of Rome was  
head of the churche. Biſhop Keps  
a litle befoꝝ the Idole of Walsin-  
gam was put downe, ſaied þ̄ men  
E. ſt. ſhould

Should go on pilgrimage. Bishop  
Gardiner saied, þ images should  
be worshipped w outwarde wor-  
ship, & that men were iustified by  
they? workes. These .iii. were ordi-  
naries: were al they þ were bndre  
thē at þ time, whē thei pzeched such  
doctrine, bound to do as these mē sai-  
ed, o? were they not? Yf they were  
not I praye you tell me, why were  
they not bound to obey they? doc-  
trine & cōmaūdemēt? Phil. By-  
cause thei cōmaūded both, it þ was  
not in þ scripture, & also contrarie  
doctrine to the scripture. I reme-  
mber wher as your ordinarie cō-  
maūded you & your mistres Mis-  
sa anie thing cōcerning religio, þ  
is not in the scripture, o? cōtrarie  
bnto þ scripture, ye are not bounde  
to obey him, & kepe his cōmaūde-  
mente: But thys commaundemēt  
of your ordinarie, wher as he com-  
maūdeth you to offre vp Christe  
again is not cōmaūded of God in  
his scripture, yea it is cleane con-  
tra-



trarie vnto y<sup>e</sup> scripture, whetefore  
ye shoulde no moze in thys case  
haue folowed the coucel & coma<sup>n</sup>d  
demēt of your ozdinarie, then the  
good Jewes keepe the coma<sup>n</sup>dme<sup>n</sup>t  
of the Phariseis, where they  
taught mē to dishouour they<sup>r</sup> fa-  
ther & mother. **KNOW.** And I for  
my parte shall proue, y<sup>e</sup> both your  
kind of priesthod y<sup>e</sup> offre bp ch<sup>r</sup>ist  
againē, & also your mistris whom  
you haue taken in hande to defēd  
are cōtrarie vnto the word of god  
They y<sup>e</sup> go about to make Ch<sup>r</sup>ist<sup>s</sup>  
sacrifice vnperfecte, are enemi-  
es vnto the scripture & cōtrarie to  
the worde of God, but your priest  
hode w<sup>th</sup> the messe, do so: therfore  
they both are cōtrary vnto the scri-  
pture. **S. Paule** in the epistle to y<sup>e</sup>  
Hebru. proueth by these reasons,  
that the sacrificies & priesthode of  
Moyles lawe are vnperfecte, be-  
cause they coulde ueuer make per-  
fect thē, which were vnder the law  
And in the, vii, cha. he saiet<sup>h</sup> thus,

spekinge of the lawe & sacrifice of  
Moyses. The comaūdemēt which  
wēt befoze is taken awaye for the  
weaknes & vnprofitableness of it  
for the law hath brough nothinge  
vnto perfectiō, but it was a leding  
vnto a better hope. The p̄istes of  
the olde law were manye because  
they were not suffered by death to  
cōtinue. But Christ because he en-  
dureth for euer, hath an everlaste-  
yng p̄testhod: wherfoze he liuyng  
for euer, cā perfite saue thē which  
thorow him, go vnto god. Mark  
these wordes well, for they are not  
mine but Pauls. Paule also in ̄  
.x. of the epistle to the Hebr̄u. pro-  
ueth ̄ the law is vnperfite, because  
it could not w̄ ̄ sacrifices & hosts  
which the p̄istes offered vp eue-  
ry yere of freshe, make thē ̄ came  
to ̄ law perfite oꝛ els (saith Paul)  
they would haue left of offerynge  
Of the wordes I make these rea-  
sons. If the sacrificies of Moyse  
lawe were vnperfect because they  
could

could not make the perfite for whō  
they were offered, the if þe Chyistes  
sacrifice make not all the perfecte,  
for whō it was offered, it was vn-  
perfite also. But ye offre vp again  
for the, for whō Chyist once befoze  
hath offered, ergo ye rekē þe sa-  
crifice of Chyist made not the per-  
fect, & so ye rekē Chyiste no perfec-  
ter a prieste, the Moyses priestes  
were, & hys sacrifice no perfecter  
the theyr sacrifices were. Marke  
well the wordes of Paule.

*Lex  
his hostiis, quas singulis annis co ntinenter  
offerunt, nunq̃ potest accedentes perfectos  
reddere, alioqui nonne desissent offerre*

The law can neuer make the that  
come vnto it perfite, w these sacri-  
fices, which they offre cōtinually  
euery yere þe same. Or els I praye  
you had not thei ceased frō offerin  
Ye maye se by Paul here, þe where  
as there is no ceasing of offering  
þe there, is no perfectiō of sacrifice  
but ye offre vp Chyist againe and  
cease neuer one day in the yere, sa-  
uing one (yf þe ye cease the) frō offe



tige him again, therfoꝛ, ye mak as  
much as lieth in you, Chyistes sa-  
crifice vnperfect.

Who so euer maketh Chyistes sa-  
crifice vnperfite, is blasphemouse  
to Chyiste, & is a membre of Anti-  
chyste: but it is proued Mistres  
Milla, þ̃ you w̃ your chaplaines  
do so: ergo ye w̃ your chaplaynes  
are blasphemouse vnto Chyiste, &  
membres of Antichyste, That in of-  
ferynge vp Chyiste agayne, ye be  
proud, arrogante, & take moze au-  
thoꝛite, thē euer god gaue you, I  
wil proue it thus. What soeuer þ̃  
hygh pꝛiest may not do, whiche is  
both God & man, þ̃ cā not a simple  
pꝛiest lawfully do, whiche is but a  
mere man. But Chyist oure hygh  
pꝛiest cā not offre him selfe vp a-  
gaine thē can no simple pꝛiestes þ̃  
are but mere mē, offre vp lausfully  
Chyiste againe: but ye take in hād  
to do so, therfoꝛe it, þ̃ you take in  
hād is vnlauful, & ye are in doing  
of your facte, pꝛesūptuous & arro-  
gant

gāt, taking vnto you more autho-  
rite then ye haue geuen vnto you.  
That Chyist cā not offre him selfe  
againē, these wordes of Paule to  
the Hebr. ix. do testifie.

In ipsum celum ingressus est vt appareat  
nunc in conspectu dei pro nobis, non vt se-  
pius offerat. Semetipsum, quēadmodum pon-  
tifex ingreditur in sancta singulis annis, per  
sanguinē alienum: alioqui oportuisset sepius  
passum fuisse & condito mundo. etc.

He entred into heauē it selfe, to ap-  
peare in the syghthe of God for vs,  
not to offre him selfe oft times bp  
as the highe priest entreth into the  
temple euerye yere by straunge  
bloud, for then frō the beginning  
of the worlde shoulde he haue oft  
sufferede. Marke ye not here that  
Paul sayth ꝑ Chyist shoulde haue  
oft suffered, if he had don a certain  
thing oft: that same thing was of-  
ferynge of hym selfe, as the texte  
doth exp̄ssly declare, The seing ꝑ  
Pal. ioineth inseperabli togither,  
ofte offeryng & sufferinge, it folo-  
weth well, that so ofte as Chyiste  
is offered: so ofte dothe he suffer &  
red

they that make hym to be oft offered maketh hym to be slaine. But ye mistres Milla w all your chaplaines, offre Christ a. M. tymes in one yeaere, the do ye kyll Christe, a M. tymes in oue yeaere. Rowe my Lord iudg what this womā desereth for killing of Christ so ofte, I refer it vnto youre iudgemēt

Ye saye also mistres Milla, that ye take sinnes away with the offering vp of Christ, & Paule sayth,

*Abſq̃ sanguinis effuſione non fit remiſſio.*

Wout ſhedding of bloud, there is no forgeuenes: the it foloweth alſo by this place, þ̄ ye & your chaplaines, are bloudi ſacrificers. Now to you my Maſters þ̄ be p̄ſtes, what chriſtē biſhope wyl cōmañd you to offre vp Chriſte againe to take ſinne away, ſeing þ̄ as oft as he is offered vp ſo oft muſt he ſuffer, & haue his bloude ſhede. None ſurely for thei þ̄ do ſo, ar of þ̄ right lynage of that Byſhoppe whiche ſaid, *Neceſſe eſt, vt vnus moriatur pro populo, ne tota gens pereat*



And of theyꝛs also whiche sayed  
Nos habemus legem, et secundum hanc de-  
bet mori.

There must one die for the people  
leaste the whole multitude should  
peryshe. We haue a lawe and ac-  
cordinge to that, he must die.

Dauid and Paule saye, that  
Christe is an euerlastyng pꝛieste  
and hys pꝛiestehode hath no end.  
No man can succede hym, that la-  
steth for euer, Christe endureth for  
euer, the can no man succede hym  
then are ye not Christes succes-  
sours, as ye woulde be taken.

Furthermoze, seynge that Christ-  
es pꝛiesthode is euerlastyng there  
can no other pꝛiestehode lawfully  
succede, then is your Pꝛiestehode,  
whychē you woulde brynge in af-  
ter Christes pꝛiesthode vnlawfull

**E**f ye say that ye are of Christes  
ordꝛ: Paul shewing the differenc  
betwene Christes pꝛiestehode, and  
the pꝛiesthode of Moyses lawe, de-  
clareth ꝑ non such as ye be cā be of  
christ.

Chyistes ordze. These be .iii. properties, wherbi Chyistes priesthod differeth frō al other priesthodes. The first propertie þ̄ belongeth to a prieste of Chyistes ordze, is to be but one, & wout synne: The.ii. is to endure foꝛ euer in his priesthod The.iii. is to offre but once, & w̄ that offeringe to make perfecte all thē foꝛ whom he offereth. All these properties are plainly sette out in the.vii. & .x. cha. of the epistle to the Hebꝛ. in these wordes. They were made many priestes bycause they were not suffered by death to cōtinue. But this priest, bicause he abideth still, the same foꝛ euer hath an everlasting priesthod, wherfoꝛ he cā saue fully thē þ̄ thozowe him go vnto god,, euer liuing foꝛ þ̄ intente, þ̄ he might make intercessiō foꝛ thē. Yt was mete that we had such an high biſhope, þ̄ ſhoulde be godli & deuout, innocēt, vndefiled set a ſide frō sinners & higher then heauē, which ſhoulde no t haue

neede

nede euerie day, to offre bp sacrifices as those high priestes had: first for theyr own sinnes, & the after, for the sinnes of þe people. For þe he did onc whē he offered bp himselfe, & w one oblatiō he made perfecte for euer thē þe were sanctified. But ye are manie priestes, & lyue not euer & are not wout synne, & make not them perfecte, for whom ye offre w one oblatiō. Therefore are ye not priestes of Chyistes orde, yea neyther of hys orde, nor ordinaunce, for he neuer ordeined any kynde of priestes whereof he hath made no mentiō in his scripture. A priest which is ordeined of god, to offre bp alone wout anye felowes in office an euerlastynge offering for the takynge awaye of synne, & doth hys dutie perfectly, hath greate wꝛong done vnto hi, yf anie mā take his office in hand or will ioyne hi selfe in office wyth him wout his leaue or cōmaunde mēt Chyiste was ordeyned of god  
to



to offre alone wout anie felowes  
in office, an everlasting oblation,  
foz the releasing of sinne, & that of  
fice doth he perfittly, yet ye vnsete  
foz, and wout licēce, thrust your sel  
nes into Chyistes office, to offre  
w hym, foz the takinge awaye of  
sinnes. Therfoze ye do chyst plain  
wzonge, and not oneli hym, but al  
so his father, who sent him. Nowe  
how cā this priesthod of yours be  
of god, which is iniuriouse & doth  
wzong, both to ꝑ father of heauen  
and to Chyist his sonne, and oure  
redemer? The if ꝑ Masse leane v  
pō your priesthod, thei must boeth  
fal togither. Here haue I proued  
also ꝑ this Masse is not ordeined  
of god, and ꝑ she is cōtrarie to the  
scripture, and a blasphemouse mē  
bre of Antechyiste and iniuriouse  
vnto ꝑ priesthode of Chyist and to  
his passiō also, and idolatres: and  
a causer of idolatrie. Whether su  
che an idolatres ought to be holde  
stil in Chyistes church, foz goddes  
ser

serutce oꝝ no, I refer al the matter  
vnto you my Lord iudge, whyche  
haue authoritie in this matter to  
determine as ye haue sene euidece  
¶ **Da.** These me thi accusers haue  
brought fozthe sufficiēt euidece &  
witnes, & thou arte not of god, &  
thou art cōtrarie and enemi vnto  
the holy scripture, & an Idolatres  
makinge a God of vnconsecrated  
bzead, & wyne, and & to the greate  
iniury of Chzistes passion thou of-  
ferest vp Chzist agayne, & as much  
as lieth in the, kyllest hym a thou-  
sand times in one yere. Wherefoze  
thou hast deserued death, and art  
woꝛthy to be burned. But least thi  
fathers generatiō & papstes, shuld  
saye, that we are as desireous of  
bloudsheddyng, as thei were, whe  
thei bare the swynge, I commaūd  
the in payne of bntnyng to packe  
out of this realme, wal thi baggs  
& baggage win these. viii. daies, &  
go to thy father the pope, & all the  
spede, & thou canst, & say, & here is

in Englonde no more place for him  
or any of his generatio. **KNOW.**  
Sir, if it please you, if there be no  
ma appointed to se thys woman  
shipped, & coueied out of this lade  
& prieses wil kepe her stil in theyr  
chambres, & wil abuse her as they  
haue don befoze. Therfoze if your  
Lordship wil lette me haue her in  
my custodie, I shal se her coueied  
oute into the sea, let her chose, whe  
ther she wyll come agayne or no.  
**Pal.** I am cōtēte, saie not womā  
but thou art warned, if that thou  
euer come into this realme again  
after these viii. daies, loke none o-  
ther but to be serued euē as thy fa-  
ther hath serued oure byē  
therin in time paste.

¶ Imprinted at London  
by Iohn Day, and William Se-  
res, dwelling in Sepulchres  
parke, at the signe of the  
Resurrection a little a-  
boue Holbourne  
Conduite. :





# A new Dialogue

Wherin is conteyned the  
Examination of the Masse,  
and of y<sup>e</sup> kynde of Priest-  
hode, which is ordayned  
to say masse: and to  
offre vp for remys-  
sion of synne, the  
body & bloude  
of Christe  
agayne.

Beleue not euery spirite, but  
trye the spirites, whyther  
they be of God or no:  
for many false  
prophetes  
are gone into the  
worlde.

